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Hebrew Day School says goodbye to beloved Head of School

Gil Seinfeld, special to the WJN

At the end of this school year, Hebrew Day School of Ann Arbor will bid farewell to its Head of School, Jennifer Rosenberg, who has been at HDS since 1999. During her time at Hebrew Day, Jen has served as a kindergarten teacher, Principal, and (since 2016) Head of School. Rabbi Will Keller, who currently serves as Director of Jewish Life at the Jack M. Barrack Hebrew Academy in Philadelphia, will take over as Head of School in July.

"Leaving HDS is bittersweet," Rosenberg explained. "I think of the school almost as if it were one of my children. I love it that much. It has provided me with friends and community, and it is my life's work. I have also watched the school grow and change over the years (again, something like what one does with a child), so it's quite difficult to say goodbye. At the same time, I feel optimistic about the school's future. I'm eager to see how Rabbi Keller's vision shapes the school in the years ahead, and I will always be HDS's #1 fan and loudest cheerleader."

As one might imagine, given the duration of her service to the school, Jen has many supporters and cheerleaders of her own.

Jennifer Rosenberg

Her influence on Hebrew Day School as an institution, and on its teachers, students, and parents, is both broad and deep. Anna Rosenfeld, who was among Jen's second cohort of Gan students (during the 2000–2001 school year) says that she "has only fond memories of kindergarten and HDS." "Jen shaped my early years at the school," Rosenfeld said, "I remember how excited we all were to welcome Jen back to school after her son was born, and I remember when she introduced us all to Zero the Hero on the 100th day of school. It turns out Zero was Jen's husband dressed in a super hero costume, but back then, it was all wonder and excitement."

Richard Primus, who is a parent of one HDS alum and two current students (and was President of the HDS Board of Trustees from 2012–2014) said this of Jen's influence on HDS and his children: "Jen Rosenberg didn't just give my kids a school that 'taught' Jewish values. She gave my kids (and everyone else's) a school that embodied Jewish values. There was a commitment to seeing the good in each person and to leaving the world better than you found it. And maybe most of all, she emphasized the value of community: kehillah is a word my kids know well."

Jen is the primary architect of Hebrew Day's educational philosophy, which is characterized by a commitment to excellence in teaching, differentiated instruction, and a focus on the whole child (which is to say, a focus not only on each child's scholastic needs, but on their social, emotional, and spiritual needs as well). "Everything starts with talented, devoted educators," Rosenberg explained, "and I have been blessed to work with so many over the years. Together with those wonderful teachers, I have tried to build a school culture that is optimistic, rooted in a growth mindset, and infused with the values of collaboration, kindness, perseverance, and community."

Carol Gannon, who is one of only two current HDS teachers with a longer tenure at the school than Jen, reflected on Jen's work: "It has truly been an honor to work, learn, grow, and laugh with Jen," she said. "Every day of her 20-year tenure was spent nurturing and providing guidance to students and staff alike. It is very rare to get the privilege to work with an educator of this caliber. Students, staff, and the HDS community have been forever changed by her leadership."

The ethic of community that so pervades Hebrew Day School took on special significance this year, as teachers, parents, and staff

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I couldn't go back to school. So I started a farm to connect with my Jewish values.

Remi Welbel, this article first appeared on Alma.

After being sent home from school, a life of relative COVID-ignorant bliss, I arrived in the ravaging chaos of the pandemic. My mother — the head of infection control and epidemiology for the largest public hospital in Chicago — was working all hours of the day. Whether it was one of her HIV patients or a hospital administrator, her phone was inundated with calls. She seemed to juggle patients, infection control and the hospital's ever-shifting pandemic plan seamlessly; I could not understand how she persisted.

Meanwhile, wildfires tore through the West Coast. Countless other alarm bells of the climate catastrophe rang. Along with being physically disconnected from my climate activist community on campus, I felt climate grief sinking in deeper than ever. While recognizing my position of privilege and feeling immensely grateful for my relative safety during these crises, I could not help but feel lost in a sea of hopelessness. It was despair on multiple fronts.

Photo by Brendan Campbell : Remi Welbel and friends plant elderberries on Zumwalt Acres.

Somehow, amid all the tumult, my mother never lost hope. She would say, "You can choose fear, or you can choose hope." Her words and her unwavering sureness were familiar. They came from the eternal light of hope her parents — my grandparents — had ignited in both of us. My grandparents, taken to concentration camps at the ages of 12 and 14, did not view hope as an option. It was hope or death.

As the pandemic raged, my twin sister and I were faced with the same daunting decision as so many other college students: return to virtual learning or put our formal education on hold and follow other pursuits.

We chose the latter.

While I am a second-generation American descended from Holocaust survivors on my mother's side, I am a sixth-generation Midwestern farmer on my father's. Growing up in Chicago, car rides and grocery runs were filled with stories of the farm he grew up on and the transition he witnessed from small-scale diversified farming to industrial monoculture agriculture. He would tell me how he dreamed of returning the land to its roots as a perennial farm. Despite his passion, he put his lofty dreams on hold to raise my sisters and myself.

Fast forward to the summer of 2020, and my twin happened to be conducting research on two carbon-sequestering strategies. Biochar, which is largely overlooked by Western science, is an indigenous land stewardship practice that stores carbon for thousands of years and regenerates the soil. Basalt, a type of rock, actively captures carbon from the atmosphere and likewise benefits the soil. One day, as the two of us strolled through our

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From the Editor

In 1993, one of my closest childhood friends died from complications related to HIV. We were both 38 and had been friends since third grade. My friend had worked for Actors' Equity, the theater workers' union, and had been proud to plan some events with the actress Vanessa Redgrave, who as you may remember was outspoken on human rights, including Palestinian human rights. In 1977, the year that she portrayed the anti-fascist Julia, for which she won an Academy Award, Redgrave had also narrated the documentary "The Palestinians," which advocated for a Palestinian state. I returned home to St. Louis for my friend's shiva, where photos and other memorabilia from his life in the theater were passed around, including an article about the fundraising event he had worked on with Vanessa Redgrave. When I overheard one of his bereaved aunts say, "But aren't we supposed to hate her?" I was really shook.

That comment, coming at a time when I was emotionally as raw as possible, has stuck with me through the years for what it revealed about the power of Jewish media and communal leaders to shape the opinions of the individual Jews who make up the American Jewish community. How else did this woman know she was supposed to hate Vanessa Redgrave? Our communal leaders had elevated the Jewish far right at the expense of human rights activists. After all, it was the Kahanist Jewish Defense League who spearheaded the protests against Redgrave.

As I write this in mid-May 2021, Israel/Palestine is experiencing the first large scale violence since I became publisher and editor of the Washtenaw Jewish News over two years ago. I feel a profound responsibility to both represent and inform the community from my heart. I know this is a deeply emotional topic and time, and that there are many triggers to impede communication.

Clare Kinberg

My perspective is that Israel/Palestine is the homeland of the Jewish people, but we have never and will never be the only ones for whom it is home. What I don't want to do in this moment is well-voiced by Hadar Susskind, President and CEO of Americans for Peace Now, who wrote on May 13, "We will not be silent ... and ... fall back on the old tribalist approach and demand that people 'take a side.' This is not a sporting event, and we are not interested in scoring points for our team or cheering on others as they do so. I will not celebrate the death of others and I will not cheer the destruction of their homes."

While acknowledging that Jews in Washtenaw County are deeply divided on the ways to achieve peace, if we listen to the concerns of each of us, we may learn something new. Primarily, though, I want to elevate the voices of the Israelis and Palestinians doing the hard and essential grassroots work of building the shared society of the future. If the acute bombing and violence have ebbed by the time this is published on June 1 (please God), these organizations and leaders of Jews and Arabs working for a shared society will still be active.

My friend Batya Kallus lives in Jerusalem and is the Israel Program Director at The Social Venture Fund for Jewish-Arab Equality and Shared Society. She encourages people who are "Believers and activists in the path of shared society and Jewish Arab partnership" to speak out and "affirm our shared mission of working for equality and shared society and of the necessity for social solidarity. The incitement by the Israeli media is dangerous in the extreme because it is building a larger constituency opposed to the possibility of Jews and Arabs living together. All of it under the reality of rockets falling on our heads. The voices of hatred must not be allowed to win." ■

This just happened

By Samuel Katz

I want to share something that just happened to me.

I was sitting on the New York subway. Today Friday afternoon around 1 p.m. I was reading a book. I had just come from Brooklyn after saying goodbye to my mother after a short visit and heading into the city. The car had the common occupancy that you see now during COVID times, 20-30 people spread apart with space on the benches between those that were seated. On the bench next to mine an elderly homeless man was lying stretched out and sleeping. No sound, no smell, not bothering anyone.

At some point in between stops a man opens the door for the car behind us and enters our car. He is a tall man, bigger than me in every way. He storms past me and goes over to the bench where the homeless man is lying. Above the lying man was a window; the man who just stormed in starts smashing on the window above the homeless man, "Get up! Get up! Get out of here! What the fuck is this! Out! Out!" He keeps smashing. Then:

"[n word] [n word] [n word]"

(The homeless man is black the yelling aggressive man is not)

I look around and no one is saying anything. We are in the tunnel in between stops. No one. So I start yelling at him, "Leave him alone. Leave the man alone. He's not bothering you."

He looks up at me steps back from the man, "I get off of work and I have to deal with this. Lying all here." He's shaking and raging.

Nobody other than the two of us have said anything; we are still riding underground.

He keeps yelling at me. I don't remember all the words. I had to choose between keeping an eye open to see if he's charging at me so I can run, and not making eye contact so that I deescalate. I choose to look down in my book so that it calms down.

He keeps yelling. And then he says:

"And you'll say I'm being anti-Semitic. Eh shit!"

People don't usually immediately clock that I'm Jewish. Where did that come from? Then I remember. When I visit my mom I put on a yarmulke. I had forgotten to take it off after saying good bye and getting on my train.

He keeps yelling and he starts moving towards me. Swings his gate and begins removing his rings. He comes and stands in front of me, "You want to get involved!!"

Again, since there isn't really anywhere to run, I think no eye contact or words is the best bet. The homeless man is now fine and just sitting on the bench. He has grey hair and grey black beard.

The man is yelling. I just hold up my hand signaling I don't want anything. And I just shake my head now looking down. He walks to the end of the car. Still yelling. Dropping a few n words about people on the train that he has to deal with. He goes to the between car doors and then to the next car.

I breathe a sigh of relief and sadly look around. Nobody is making eye contact with me. I sadly look down and it's just quiet. I read, my head on my hand.

A minute passes by and the between car door opens. It's the aggressive man again.

"FUCKING JEW BASTARD!!! Yeah I said it!! I said it!!!!"

I again just look down. I don't know if he's coming over. Nobody says a word. He goes back to the other car.

I keep looking down. After what felt like a few minutes the train arrives at the next station. West 4th street in Manhattan. One of the busiest spots. The doors swing open and suddenly I see the man walking on the platform. He sees me through the open doors, puts his hands around the sides of his mouth, and starts yelling at me inside the car.

"FUUUUUUCCKING JEEEEEEEWW BASTARD!!!!!!!"

He keeps walking. The car is quiet. Doors close and the train and I move on.

This happened to me today 1 p.m., in New York City. On the F train between Broadway-Lafayette and West 4th, and on the West 4th platform. Sixteen train paths connect there.

Afterthought:

As I was sitting there till I got to my stop I thought to myself, how many of the people in this car and on this platform have posted social justice posts on their social media? How many pronounced Black Lives Matter on Instagram and said nothing now. Not when the homeless man was assaulted, not when I was attacked and threatened.

A week ago I left Instagram and minimized my other social media interactions. The situation in the Middle East made it unbearable to see. Two sides yelling and ridden with self-righteousness. Seeing

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some of the most vulnerable people being dismissed as terrorists, the impossible conditions of their lives dismissed, and seeing my people in their homeland being called colonists, asked to accept rockets as a trade for "being stronger."

I didn't post anything about Alshaykh Jarah when it happened, that it enraged me and broke my heart. I didn't post anything on my socials when rockets hit Ashkelon and Jerusalem, or when my sister, about to move to Jerusalem, had to reconsider her apartment because it doesn't have a bomb shelter.

I felt guilty and condemned for not doing that. I told myself: Justice is not a performance; it's what you would actually do when it matters.

Now I ask you, would you have said anything in that subway car? A car underground with no conductor in it and no exit for a while. Would you have stood up for that man sleeping on the bench? Would you have stood up for me? It makes me incredibly sad. I'm still shaken by what happened. There were 30 people in that car.

Addendum:

Ironically the book I was reading and holding in my hands was in German. I got it seven years ago. I had just moved to Germany and I was sitting by the banks of the Lahn River. A German couple (50-60 years old) asked me if they can sit with me at my table along the bank. I still didn't know German and they didn't speak English, but between the Yiddish I knew and the few German lessons I had begun, we were able to talk and figure it out. We spoke about history. They told me about their parents' role in the war and the atrocities and how they reflect on it. How important they think it is. How happy they were I was there. I told them about my great grandparents. I told them how I compare the way they spoke about it and their beliefs and the way the history of slavery, Jim Crow, and other atrocities are taught in the U.S. How it's just events in history, no responsibility, no burden. We spoke about life for them in East Germany. I said I'd recently read a review of a book about life in the East.

We spoke for four hours. We laughed and reflected. I said was going to leave and the man (it was a man-woman couple) said wait one minute. He got up and walked to the shops that were on the other side. He came back with a perfectly wrapped book and said here is a gift for you. It was the book that I had mentioned in conversation. It was in German, called "In Zeiten Des Abnehmenden Lichts" (In times of waning light). I was flustered and said a huge thank you.

Today visiting my mother I saw that I had left that book there after returning from my year in Germany. I thought my German is good enough now to read it.

And that was the book my head was in as it all happened. As I was called a fucking Jew bastard over and over for asking a man to stop harassing a homeless man.

Because despite it all I will always believe in people. I always will. After the horror of the Holocaust, I, a Jew, was able to sit with a German man and woman and talk about our history honestly and feel a human loving kinship. Parting with a gift and true human love.

It happened between my people and German people. It'll happen between Israel and Palestine. It'll happen here in the U.S. It'll happen in the world.

It always can. I will always believe that.

Samuel Katz, PhD, is a research fellow at the National Institute of Allergy and Infectious Diseases. ■

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Standing Together

Lana Zilberman Soloway, whose husband Dan grew up in Ann Arbor. The Soloways live in Jerusalem.

My parents brought me to live in Israel when I was only 8 years old. Besides the heat and the palm trees, my first memory is from the first Gulf War in January 1991, when we were woken up every single night and went to the bomb shelter while wearing a gas mask.

I grew up in Israel of the nineties.

I remember every single bus explosion, but I also remember the joy and the tremendous hope brought to us by the Oslo accords and signing the peace treaty with Jordan.

When the violent second Intifada started, in September of 2000 I was drafted to the Army, and spent the next 3 years of my life fighting the enemies in Gaza and defending my country. Missiles flew above my head and snipers aimed at me daily.

After my military service I moved to Jerusalem, which became my eternal home and unconditional love.

During my academic journey at the Hebrew University, I was fortunate to meet those 'enemies' for the first time in my life. They were Arabs, and they were smart, interesting, intelligent, gentle, but the most important thing about them was that they didn't want to kill me, instead, they very much wanted to be my friends.

Those encounters 20 years ago and all the others that followed, changed me. And I thank God about it every single day.

My beloved country is burning from within. This wave of violence and hatred is at a completely different level from what we are used to. My heart is breaking a thousand times every single day while listening to the news, and all I can think of is how scared the Jews and the Arabs are from one another, each thinking that they are the enemy of the other. I truly understand, because I remember myself thinking exactly that. Most Jews and Arabs in Israel don't have the opportunity to meet, because if they did, they would understand that all of us are destined to share this land and live together. It is not going to change, even after this round of violence. And at the end, when it is all over, all of us will still be here and we will need to learn again how to live side by side. Most importantly we will need to look in the eyes of our children and tell them where were we when our country was burning.

So I want to tell you where was I tonight, together with my husband and my children, and together with many hundreds of other parents, grandparents and their children. Jews and Arabs. Young and old. We came together, to meet, and to show one another how sorry we are for the situation on the ground and to testify that we choose to get along and to live together.

Love. Hope. Solidarity. Compassion. Kindness. Generosity. Big hearts.

This is what I saw tonight. This is my country. This is my people. These are my Jewish and Arab neighbors. Thank God for all of them.

And since you will not hear about it on the news, I will attach a few pictures of this beautiful evening in Israel, just outside of Jerusalem, where we, Israelis, Jews and Arabs, chose to love one another, because we are all equal human beings and also because we all belong and love this land so very much. ■

A wave of hope

[Ediotr's note: Amnon Be'eri Sulitzeanu, CEO of "The Abraham Initiatives," lives in Tel Aviv and has been publishing commentary that I have found very insightful and informative. Here are his 10 points from May 13, which will hold true on June 13 and beyond.

1. The current round of violence serves political goals. In Israel — to keep Netanyahu in power by driving a wedge between the Jewish parties of the 'change block' and the Arab parties with whom they were negotiating. On the Palestinian side — the war serves Hamas in becoming the de-facto leading political power, following the cancelation of the elections meant to keep Fatah in power. Quid pro quo. We are paying and will continue to the price for years.

2. Recent developments between Jews and Palestinians inside Israel, provide — for those who still need it — a clear picture: Majority-Minority relations are the number one challenge for Israel, now and in the years to come. Those who incited, neglected, humiliated, under-budgeted, marginalized, and legislated against Israel's Arab-Palestinian citizens have caused huge damage to Israel and the integrity of its society.

3. The massive integration of Arabs into Israeli society and the economy over the past 15 years has created a situation of thousands and thousands of encounter points between people from the two communities. This 'togetherness' is a fact on the ground and it's everywhere: businesses, universities, hospitals, municipalities, shopping and recreation centers, civil society organizations, parks and beaches. Everywhere. Each meeting point, which regularly is a manifestation of normal life, now has explosive potential. Those who are in charge of these places must be sensitive, responsible and cautious. They also must speak up for coexistence and in favor inclusion and equality for all those who affiliated or work there.

The staff of the Abraham Initiatives

4. Every meeting point between Arabs and Jews is also a stronghold. The 'civil war' discourse is wrong. Also wrong is the comparison to the October events of 2000. We are not even close. The movement for integration and partnership is much stronger, on many levels. There is conflict. No doubt. The Arab society is stronger and demands more. Rightfully so. As citizens, these people say 'we're not putting up with humiliation and discrimination any longer.' This is a positive manifestation of citizenship.

5. The police and the politicians who are in charge of it are doing a huge mistake by not treating equally the violence which is coming from both sides. This is unacceptable and worsens the damage.

6. Another great mistake is made by Israeli mainstream media outlets, which are strongly biased against the Arab citizens. The basic notion of fair reporting is gone. Another long term damage.

7. Israel's mixed cities were usually dormant volcanos. Despite day-to-day collaboration and superficial coexistence, Jewish-Arab tension was simmering below the surface all the time. This is why we at the Abraham Initiates decided three years ago to focus our efforts on mixed towns and regions. We knew that since all of Israel's cities are becoming mixed, they will set the tone. Those cities need to become the jewels among Israel's cities as opposed to their current status as its backyard full of poverty, neglect and total absence of law and order.

8. The mobilization of ultra-right Kahanistic settlers to invade the mixed cities in order 'to protect' the national-religious communities that settled there in recent years in order to Judaize them, is a guaranteed recipe for a quick Balkanization. Those armed people are eager to clash and determined to turn our lives to hell. The police must stop this.

9. In the midst of all this, we are witnessing a wave of hope. We have seen an unprecedented number of small gestures and manifestations of Jewish-Arab partnerships by so many people from so many realms institutions and places. This is heartwarming.

10. Those expressions of 'togetherness' are being ridiculed by many in both societies. I understand the criticism and in normal times agree with it. In less than a week we were taken years back and we need to start rebuilding somewhere. ■

On Israel from Washtenaw

Jews: Stop apologizing!

by Marc Susselman, Washtenaw County

I was born in 1948, the year Israel was established as an independent state for the Jewish people. I am a faithful Democrat and consider myself to be politically and culturally liberal. But I have been disgruntled seeing unrebutted by Jewish organizations the failure of the media to explain the genesis of the evictions of the Palestinian families from the homes in Sheikh Jarrah, portraying the Israelis as ruthless, brutal, uncaring land-grabbers, evicting rightful owners from their beloved homes, and mercilessly casting them into the street, raising the unsettling specter of the Nazis who dispossessed Jews of their homes and businesses throughout Europe during the Holocaust.

The fact is the Palestinian families are historically illegal squatters who have failed to pay the rent that they agreed to pay in order to live on the property which is legitimately owned by a Jewish NGO, Nahalat Shimon. They have no more right to continue to live in the homes than would a tenant anywhere have a right to continue to live in an apartment s/he has leased, but for which s/he refuses to pay the rent.

In resisting eviction, the Palestinians invoke the pre-1948 falsehood that the Jews stole their land from them, therefore they have a right to stay without paying rent. Have we forgotten how, at the declaration of Israel's independence, the Arabs living in Palestine rejected the UN's partition plan which would have created two independent states, one for the Jews. another for the Arabs, who now refer to themselves as Palestinians? That at its genesis Israel was attacked by five Arab nations, with the declared intention of driving the Jews into the sea. Had they succeeded, there would be no Israel today; there would be no Jews living in a Palestinian Palestine. Would the Palestinians have felt any shred of guilt for not only evicting the Jews, but slaughtering them?

Israel has nothing to apologize for. Jews who support Israel have nothing to apologize for. The plight in which Palestinians find themselves is due to no fault other than their own unwillingness to compromise with people of another faith, to share the land with Jews, land which the archeological record indicates — regardless whether one believes or does not believe in the infallibility of the Torah — Jews have inhabited, in varying numbers, from at least 900 B.C.E.: before Islam ever existed, and before any Arabs were living there. They have been a continuous presence in Palestine after the destruction of the Second Temple, throughout the Middle Ages and throughout the 14th through 20th centuries, including during the Ottoman Empire, when most of the land was owned not by Arabs, but by the Sultan.

Jewish Americans who support Israel, who support its right to exist in the face of perpetual Palestinian intransigence, have nothing to be apologetic about, nothing to be ashamed of. Jewish Americans, stand up for yourselves, speak out and stop apologizing with your silence! ■

Editorial note: I received two opinion pieces from two local men this month about Israel/Palestine that signal very different priorities. Alan's was written during the buildup to the current violence, and Marc's during the first week of flare up. I will publish other voices if you are moved to send them to the paper. However, my deepest wish is that with my editorial above and the Israelis I quoted, along with these two opinions from Marc and Alan, I will have used the power of the press to help you think something new about Israel and Palestine.

For a community conversation on Palestine

By Alan Haber, Eliyahu HaLevi, Ann Arbor

An amazing thing happened at the Ann Arbor City Council meeting on Monday May 3. An Ann Arbor City Council Member said the word "Palestine," a first time in my long recollections of the City Council.

Not only was the word said, a proposal was made that the City Council sponsor a "community conversation" on Palestine and the concerns of Palestinian Americans.

Over the years there have been many "public comment" voices calling for City Council action, responding to one "crisis" or another. Never though, until this May, has a Council Member brought the question to the Council urging official city recognition that there is a problem that is relevant to the people of Ann Arbor. The proposal was immediately tabled, not even giving the one member of the Council of Palestinian origin an opportunity to speak.

Kathy Griswold (2nd Ward) said she expected as much, though she hoped for some discussion. She said, as an elected representative, it felt proper first to bring the matter to the Council before acting in the community to stimulate a discussion.

A gathering of community ideas is now underway of how to advance such a conversation. Further explorations of how to talk about talking will follow. If you have ideas and want to be involved in this planning, please contact Odile Hugonot Haber, odilehh@gmail.com. Odile is co-chair of the Middle East Committee of the Women's International League for Peace and Freedom and experienced in such conversations.

Violence has devolved to shooting people at prayer during Ramadan in the al-Aqsa mosque. Displacing Palestinians from their homes in Sheikh Jarrah and Silwan neighborhoods is in process. Demolitions and evictions are even more this year than last. "Do not covet your neighbor's house nor anything of your neighbor's" seems forgotten.

Children as young as 9 years old are being arrested and put in solitary confinement for interrogation, clearly violating the Rights of the Child convention. HR 2590 is in Congress to oppose US support for this practice. People should know what's going on to be able to urge Representative Debbie Dingle to support the "No Way to Treat a Child" resolution.

When horrendous, morally unconscionable acts have been done, silence is complicity.

Ann Arbor contributes mightily to Israel. U.S. total military aid to Israel is now at $3.9 billion a year. From our 120,700 people (whose income is 1.22 times more than the national average) we contribute about $1,757,000 a year, not counting the money given tax-exempt to Israeli charities. We have a big investment in Israel. It is proper to be concerned where our money goes.

The law which restricts foreign aid where humans rights violations are involved should alarm the Ann Arbor community generally, and the Jewish community even more so, when respected organizations like Human Rights Watch and B'Tselem issue scathing reports on Israeli behavior, including even the dreaded word "apartheid."

When our government withdraws from UNESCO, because of criticism of Israel, we lose connection with the source of the policy imperatives for the creation of a culture of peace and non-violence and promoting cultural rapprochement.

Where there is error and wrongdoing, we need a vision of restorative justice, to recognize, heal and make whole the wrongdoers as well as the victims. It is well to remember Malachai, "Unless there is a turning of hearts there will come the great destruction." ■

Shared education, shared future

Rachel Wall and Hand in Hand, special to the WJN

The Jewish Federation of Greater Ann Arbor was heartbroken to watch the violence in Israel unfold in May. In the face of such tragedy, Federation was proud that the Jewish community here in Washtenaw County supports an organization that builds bridges between Jewish and Arab Israelis not only in times of crisis, but as a feature of daily life: Hand in Hand Schools.

Hand in Hand Schools builds inclusion and equality between Arab and Jewish citizens of Israel through a network of bilingual, integrated schools and communities. Launched in 1997 with 50 children, Hand in Hand now enrolls over 2,000 students across Israel. Hand in Hand was established to combat one of Israel's greatest existential threats: the growing social alienation and lack of trust between Jewish and Arab citizens of Israel. They work to address this issue through education.

Hand in Hand schools are public schools, recognized and overseen by the Israeli Ministry of Education, and open to all parts of the Arab and Jewish populations in Israel. In addition to schools, Hand in Hand comprises a thousands-strong adult community. "We believe that it is not right to lay the burden of creating a shared future on the shoulders of our children," their website explains. "We, the adults, must lead the way."

Hand in Hand shared what they accomplished in midst of the fighting last month, in an update below from May 12, 2021. In part thanks to the generosity of our community in Washtenaw County, Hand in Hand proves that shared living is possible, real, and happening throughout Israel right now. You can learn more about the schools at handinhandk12.org.

The Hand in Hand students and community members, beyond being Palestinian and Jewish Jerusalemites, also wear another hat – they are a beacon of light that many look to in dark days. On Monday [May 10], after the students created the banner for equality and safety, Engie Wattad, the Vice Principal of the Max Rayne Hand in Hand High School, and Dani Elazar, Hand in Hand CEO, were invited to speak at a special forum in the Knesset to share how bilingual education can be a pillar for building a shared society. The forum, convened by several members of Knesset and Peace Now, included other Knesset members, civil society activists, and representatives from Sheikh Jarrah and Silwan who are under threat of eviction from their homes.

Engie, a veteran Hand in Hand educator, spoke about how Arab and Jewish teachers work together in such a divided city, and how as an Arab she feels unsafe walking around the streets of Jerusalem. Dani described the importance of establishing shared educational institutions for Arabs and Jews in every mixed city, especially in the current reality that is rooted in a deep separation and fear.

The day ended with a gathering of some 40 school principals and educators from around Jerusalem at our Jerusalem high school. Convened at the same time the "flag march" began in the center of Jerusalem, these forward-thinking educators discussed Jewish-Arab reconciliation, equality, and how shared education can help bring these about.

People in Jerusalem, and everywhere in the country, want and need to believe that cooperation and equality between Arabs and Jews is possible. Our students, parents and community members provide tangible reason to believe. May we all emerge from this crisis wiser, more compassionate and ever more committed to equality and safety for all. ■

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Carbon neutrality for Washtenaw County

Murray Rosenthal, special to the WJN

On Earth Day, President Biden committed the United States to reducing its greenhouse gas emissions by 50%–52% below its 2005 emissions levels by 2030. Last summer, the city of Ann Arbor declared a climate emergency and has committed to net carbon neutrality by 2030.

Washtenaw County has also committed to dramatic greenhouse gas emissions reductions, including becoming carbon neutral by 2030. The next step for Washtenaw County is to issue a request for proposal (RFP) to complete a carbon neutrality plan. That plan would set a net-neutrality goal for county operations by 2030. The plan would also establish a "path" to becoming a carbon neutral county by 2035. The neutrality plan is to be completed by the end of the year (2021). But the Board of Commissioners will likely vote on the RFP to create this plan in June.

Some definitions may help in understanding what all of this means. A greenhouse gas (GHG) is a gas in our atmosphere that absorbs and emits radiant heat energy. Some of the sun's heat energy, absorbed by these gases, is radiated in the direction of Earth's surface. This causes global warming via the greenhouse effect. The primary greenhouse gases in Earth's atmosphere are water vapor, carbon dioxide (CO_2), methane, nitrous oxide, and ozone. Without greenhouse gases, the average temperature of Earth's surface would be about 60°F cooler, or near 0°F. Thus, we need greenhouse gases to make the world livable. However, since the industrial revolution, which started in the 1700s, we have been largely fueling human activity by burning fossil fuels. This, along with deforestation and alternate land uses, has increased the level of GHGs in our atmosphere to an unwanted level, causing global warming.

Most scientists agree that global warming is resulting in climate change. Climate change results in warmer temperatures and the increase in ocean levels, flooding, hurricanes, and severe storms. But also, polar vortices cause extreme cold air to dip south, such as the recent freezing event in Texas. Thus, "climate volatility" may be a more apt phrase for what we are all experiencing.

Greenhouse gas accounting describes the way to inventory and audit GHG emissions. A GHG emissions assessment measures an entity's carbon footprint by quantifying the total amount of greenhouse gases the entity produces, whether directly or indirectly. The information provides the basis for understanding and managing our climate volatility impacts and may be used to set goals, as some of our businesses and our government entities have done.

Carbon neutrality or "net-zero CO_2 emissions" means carbon dioxide *emissions* and *removal* of carbon dioxide balance each other out. Generating power using processes that balance emissions of CO_2 with removal of this GHG is one way to achieve carbon neutrality. Another alternative to becoming carbon neutral is to eliminate CO_2 emissions completely during power generation.

Organizational entity GHG reduction targets should include a definition of what emissions are included in the organization's tracking, a baseline emissions inventory, and target years and percent reductions from the baseline. Current goals are usually centered around the year 2030, which is less than nine years away. Most organizations have taken on goals for a step reduction or total reduction by 2030. However, these goals typically include the use of carbon offsets (e.g., non-local energy generators, like wind turbines and solar panels in Texas) and use of CO_2 "sinks" (a forest, ocean, or other natural environment which can absorb carbon dioxide from the atmosphere), such as planting of new forests to achieve carbon neutrality. Loftier goals for obtaining carbon neutrality, without the use of carbon offsets and sinks, should also be kept in mind.

There are currently several local commitments:

The City of Ann Arbor has committed to community-wide net carbon neutrality by 2030. This includes plans to:

- Power the electrical grid with 100% renewable energy.
- Switch appliances and vehicles from gasoline, diesel, propane, coal and natural gas to electric.
- Significantly improve the energy ef ficiency of homes, businesses, schools, places of worship, recreational sites, and govern ment facilities.
- Reduce the miles traveled by at least 50%.
- Change the way materials are used, reused, and disposed of.

University of Michigan President Mark Schlissel has committed to a path to carbon neutrality and his Presidential Commission on Carbon Neutrality has made its final recommendations. However, it has yet to be adopted.

The difficulty with any green energy commitment is that each entity needs to get everyone to be supportive and to take actions, many costing significant resources (time and money) to achieve. It is exceedingly difficult at the community, county, state, and national levels because there are so many independent actors who cannot be ordered to adopt the plan.

Over the coming months and years, the City of Ann Arbor and Washtenaw County, and their 60-plus partner organizations, will work with community members and stakeholders to get the carbon neutrality job done. Together, Washtenaw County can achieve a rapid transition to community-wide carbon neutrality, reduce the risk of climate volatility, and improve the health of both our planet and ourselves. ■

Jewish youth climate chapter starting in Ann Arbor

Sofi Maranda, special to the WWJN

Hazon's Jewish Youth Climate Movement (JYCM) is launching an Ann Arbor kvutzah (chapter/group). Kvutzot are an essential part of JYCM's national climate strategy, building a movement around change that is happening on a community level. JYCM is working to mitigate climate change by empowering teens, mobilizing communities, and taking action. JYCM believes in using Jewish values as a motivation to create a more equitable and sustainable world for all.

Currently there are 20 kvutzot. Ann Arbor's kvutzah, however, is a bit unique. Abby Bresler, JYCM's coordinator, says, "The Ann Arbor kvutzah is especially exciting for Jewish Youth Climate Movement because it is our first city-wide kvutzah. Each of our other 20 kvutzot has been created within a Jewish institution, such as a synagogue, summer camp, or day school. By bringing young Jews together from all over the city and surrounding area, the Ann Arbor kvutzah is not only creating a dynamic and thriving chapter, but an exciting pilot that could expand possibilities for the whole movement. The Ann Arbor kvutzah members have the opportunity to be leaders in shaping this city-wide kvutzah model for all of JYCM, as well as make a powerful impact within the city. With such a strong founding team and small but mighty wider Jewish community, I have confidence that this is exactly the right way to pilot this new model, and can't wait to see where it goes!"

Currently, the Ann Arbor kvutzah is just getting started with four members and two mentors. Jennie Allan and Jeanie Wilson co-mentor the chapter and are both teachers at A2 STEAM at Northside School. "I want to work with this wonderful group of young thinkers and problem solvers because I see their compassion for humanity and thoughtfulness as stewards of all living things," says Wilson. "I am honored to be able to support them in every way I can, but even more, I am honored to learn from them."

Jennie Allen says, "I'm looking forward to working with the Ann Arbor kvutzah to advance the ideas of tikkun olam within a Jewish framework, and I'm lucky to be working with such a passionate group of people!"

Starting a new kvutzah in a pandemic can be tough. The chapter has been fully virtual so far, working on recruitment and planning. They have big ideas of planting green spaces and doing policy work, all the while incorporating Jewish values in all they do. With the summer on the horizon, the group is looking forward to what is to come with excitement.

The Ann Arbor chapter is actively seeking new members between 7th and 12th grade who identify as Jewish and are passionate about climate justice. Those who are interested in learning more can visit jewishyouthclimate-movement.org. To obtain an application form to join the Ann Arbor kvutzah, contact sofiruthmaranda@gmail.com.

JYCM was founded by New York City-based Hazon in 2019 with the launch of a national youth leadership board. Currently, there are 25 founding leadership board members, three of whom live in Michigan — Bloomfield, Grand Rapids, and Ann Arbor. To achieve its goals, members know that they must create continuous growth. They do this by talking to those they know and training others on climate action that is rooted in collective systemic, not just individual, change. The decentralization of their movement is important to JYCM, so although the organization is steered by a centralized national leadership board, they are building a movement where kvutzot receive guidance to advance its mission but maintain autonomy to work on projects and campaigns most strategic for advancing climate justice in their own communities. ■

Federation's annual meeting to feature artistic reflections from community

Rachel Wall, special to the WJN

A year ago, as the Jewish Federation of Greater Ann Arbor planned for its annual meeting, uncertainty abounded. It wasn't even clear whether the June 2020 gathering would be held in person or via a relatively unexplored technology called Zoom. The meeting celebrated a year of joy and in-person events that already felt like part of a previous reality.

Fast forward to June 2021, and Federation once again prepares to invite the community to a virtual annual meeting, this year to be held on June 9 at 7 p.m. Many in our community now know more ins and outs of Zoom screen sharing and breakout rooms than they ever thought possible and have grown accustomed to reading strangers' expressions from only their eyes when interacting in person.

Many in the greater Ann Arbor Jewish community have experienced devastating loss this year: loss of jobs, loss of celebratory gatherings, loss of a sense of boundaries or connectedness, loss of loved ones. There are also those who have come through the last year with simchas — the joy of b'nei mitzvot, engagements and marriages, births of children and grandchildren, all experienced differently because of the pandemic, but bright spots nonetheless.

This year's annual meeting aims to be one of those bright spots and to offer a space to reflect on the past year. Traditionally, the annual meeting is when the community elects the next year's Federation board of directors and thanks outgoing board members for their service. This will still be the case this year, as terms end for board members Stephen Aronson, Dalia Naamani-Goldman, and Liz Wierba. In addition to the election of incoming members Jeremy Bloom, Susan Fisher, and Eiran Warner, the evening will be punctuated with artistic reflections by community members.

"We have been through so much as a community this year," reflects Federation executive director Eileen Freed. "Instead of inviting a speaker from outside the community as we have done in past years, we thought it was important to let our community speak for itself this year. Music, poetry, and other forms of artistic expression can help us look back on our experiences in a unique and powerful way that feels particularly appropriate for this moment."

In a year when Federation has asked the community to give generously — now, more than ever — there is much to be proud of when it comes to the impact individuals have had on Jewish life in Washtenaw County, Israel, and around the world this year. Leading up to final deliberations by Federation's volunteer Allocations Committee, the 2021 Annual Community Campaign had already surpassed the 2020 total by more than $19 thousand, with a preliminary total of $1.36 million. The Allocations Committee made its recommendations to the Federation board of how those funds should be distributed, and the board voted to approve those recommendations, at the end of May. The total funds to be allocated to Jewish organizations locally and internationally will be shared with the community at the annual meeting.

The Annual Community Campaign provides the opportunity for individual members of the community to enrich Jewish life and care for the most vulnerable Jews around the world. Organizations who have received allocations from the campaign include Jewish Family Services of Washtenaw County; the JCC of Greater Ann Arbor; the Jewish Agency for Israel (JAFI), which promotes initiatives like peer mentorship of at-risk youth in Israel; and the Joint Distribution Committee (JDC), whose impact is felt on elderly Jews living in extreme poverty in the Former Soviet Union, among many others worldwide.

Because the funds from the Annual Community Campaign do so much good, the annual meeting is most of all an opportunity to thank donors for their dedication to supporting Jewish life. This year, Federation will honor members of its newly formed Legacy Society, made up of those who have committed to leaving a gift to the community in their will, trust, retirement account, or life insurance policy through the LIFE & LEGACY® program. To learn more about how you can be remembered forever with a legacy gift, visit jewishannarbor.org/ways-to-give.

Federation invites the entire community to join the annual meeting to reflect, celebrate, and appreciate. To register, visit jewishannarbor.org. Additionally, if you have an artistic reflection of the year you'd like to share at the meeting, please contact info@jewishannarbor.org as soon as possible to be included. ■

A culture of belonging

By Marci Sukenic

"If there be among you a person with needs, you shall not harden your heart, but you shall surely open your hand." (Deuteronomy 15:7).

It is with this principle in mind that the Jewish community's Belonging Task Force has approached work to promote a more inclusive culture throughout organizations, synagogues, and programs. The original task force was comprised of dedicated volunteers and professionals, including parents of children with special needs, from Jewish Federation, Jewish Family Services (JFS), Jewish Community Center, Hebrew Day School, and Ann Arbor congregations. The initial focus of the Belonging task force was how to best address the needs of individuals with a wide variety of learning, developmental, and mental health challenges. To inform the conversation, identify service gaps, and provide guidance to developing a culture of belonging for all, the Task Force commissioned a needs assessment of the greater Ann Arbor Jewish community. The group consulted with Matan, a national organization which supports Jewish professionals, communities, and families in creating and sustaining inclusive settings in educational, communal, and spiritual aspects of Jewish life, to conduct the assessment. Matan provided a comprehensive summary of recommendations in the following areas: Community Awareness, Intra-Agency Collaboration and Communication, Personnel, Training, Inter-Agency Collaboration, and Planning and Allocations.

JFS concluded a one-year pilot project funded by the Jewish Women's Foundation of Metro-Detroit working with congregations and community partners towards building a more belonging community. As part of the pilot project, JFS worked closely with an expert consultant to create a manual called "Enhancing Belonging: A Manual for the Greater Ann Arbor Jewish Community." The manual includes best practices and resources to help guide organizations in becoming more inclusive. Community partners have been involved in learning opportunities and consultations in order to review the guide.

Concurrently, The Jewish Federation of Greater Ann Arbor and Jewish Family Services of Washtenaw County have been working together to synthesize the recommendations set forth by Matan. Federation and JFS partnered to raise new funds which were matched by the Jewish Federations of North America for addressing human service needs in the Jewish community.

Some of these funds will be used to fund a new Community Belonging Navigator position to oversee the rollout of these recommendations. JFS is thrilled to be adding this position to their team and will be seeking applicants who have professional experience working with special needs and/or Jewish communal engagement and programming. Interested candidates should send a cover letter and resume to Jacob at jsinger@jfsannarbor.org.

Simultaneously, plans are being developed to move forward for enhancing the Jewish camp experiences, both at Camp Raanana and Camp Gan Israel. While the pandemic and COVID protocols complicated forward movement for the 2021 summer, the organizations are currently working together to offer education, training and professional development opportunities so that they are prepared to pilot a Jewish camping experience for all in 2022.

Building a stronger culture of belonging is an important and exciting endeavor in the Jewish community. To find out more about how to be involved, whether as a participant, volunteer, or donor, please contact: Jacob Singer, jsinger@jfsannarbor.org, 734-769-0209, ext. 363. ■

Community leader honors sister with legacy gift

Margaret Schreiber, special to the WJN

What motivates people to be involved in legacy giving? Each person has a unique story. Martin B. Shichtman, Professor of English and Director of the Center for Jewish Studies at Eastern Michigan University, was willing to share his story with Washtenaw Jewish News readers.

An essential component of Shichtman's story is the story of EMU's Center for Jewish Studies. The Center came into existence only four years ago, so it is relatively young. Historically, EMU graduates stay in state, often bringing their education and experience back home to parts of Michigan where there are not many Jews. The program has brought students and community members together to sample latkes for Hanukkah, taste "kosher soul food," and dance to klezmer music. Students who may never have traveled beyond Michigan's borders have journeyed to Germany, Poland, and even Israel through the EMU CJS.

Sandra Shichtman Dabrusin and Marty Shichtman

EMU's Center for Jewish Studies is a participant in the LIFE & LEGACY® program, with Shichtman as their team leader. In preparation for the program, each of the local organizations created a case statement that was included in a "Community Case Statement Booklet." In their case statement, the EMU team explains that "EMU's Center for Jewish Studies is dedicated to providing a gathering place for all of Southeast Michigan's numerous ethnic communities to learn more about Jews and Judaism, a space to build bridges, to open and engage in dialogue, to foster cooperation and inclusiveness … (the program) provides our future physicians, physician assistants, nurses, attorneys, businesspeople, social workers, and educators opportunities to engage deeply with a culture and history that may not be their own; to meet members of the local Jewish community, to learn from them, and to call them friends; to expand their thinking about what it means to be an ethical person in the 21st century by imagining diverse points of view; to embrace people unlike themselves and realize that our differences pale in comparison with our shared humanity."

It is in this context that Shichtman reflects, "I never imagined I would receive so much joy giving away money. Thanks to inspiration from the LIFE & LEGACY program, my wife and I created an Eastern Michigan University endowment to honor my sister, Sandra Shichtman Dabrusin. My sister is the daughter of working-class parents from the Lower East Side of New York City, and she stands as a shining example to the Eastern Michigan University community. After years working as an executive secretary, Sandra (a single mother) pursued a college degree as a non-traditional student, ultimately earning a Master's in Human Resources and Labor Negotiation. She retired as the Director of Human Resources at a major Long Island hospital."

The LIFE & LEGACY program is designed to increase financial security for participating programs in our community, with

Continued from age 8

the goal of securing the future for the next generation and generations to come. One way this can be done is through endowment funds, where money grows over time. Shichtman explains, "The intent of the Sandra Shichtman Dabrusin Endowment for Faculty Pedagogy and Research Support in Jewish Studies is to keep Jewish Studies alive at EMU by encouraging innovation and creativity in teaching and scholarship. Because this is an endowment, it will produce, in perpetuity, opportunities for faculty to discover new ways to engage our very deserving students. My sister has been a staunch advocate of Jewish education. I can think of no better way to celebrate her commitment to Jewish life and culture."

For more information on LIFE & LEGACY, please contact Margaret Schreiber at margaret@jewishannarbor.org or 734-773-3638. She is happy to share the Community Case Statement Booklet electronically or via mail, so that WJN readers can learn more about all the organizations participating in the program. In addition to the EMU CJS, those in the program include the Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Temple Beth Emeth, and the University of Michigan Hillel. ■

Federation's Maimonides Society to present "Israel and the US: Lessons learned and the current challenges with COVID vaccination"

Ezra Brown, special to the WJN

On Sunday, June 13, at 9:30 a.m., the Jewish Federation of Greater Ann Arbor's Maimonides Society will present a free Zoom program on the vaccine rollout in both the United States and Israel. The event will explore some of the similarities and differences in the ways the two countries have handled the rollout, plus how each has addressed vaccine hesitancy in its populations. The featured speakers will be Dr. Bruce Rosen and Dr. Gary Freed.

Dr. Bruce Rosen

Rosen is the Systems Research Group leader and Director of the Smokler Center for Health Policy Research, the Myers-JDC-Brookdale Institute (MJB), Israel's leading center for applied social research. Rosen has worked at MJB since 1986. His primary research areas are mental health policy reform, the private-public mix, and the impact of quality measurement systems and changes in large organizations in the health system. He is highly involved in the promotion of linkage between research and policy, and of international learning. He serves as the co-editor of the Israel Journal of Health Policy Research. Bruce holds a BA in economics from Harvard University, and an MSc and DSc in health policy and management from the Harvard School of Public Health.

Freed is the Percy and Mary Murphy professor of Pediatrics in the School of Medicine and a professor of Health Management and Policy in the School of Public Health at the University of Michigan. He serves as the Director of Faculty Programs in the Office for Health Equity and Inclusion, and Associate Chair in the Department of Pediatrics. Freed was the founding director of the Susan B. Meister Child Health Evaluation and Research Center at Michigan and also founded the first pediatric health services research unit in Australia. He is a past president of the Society for Pediatric Research, the largest research society in child health. He is past chair of the U.S. Department of Health and Human Services National Vaccine Advisory Committee and a fellow of the American Academy of Pediatrics.

Dr. Gary Freed

The program will include discussions about the keys to a successful vaccine rollout in Israel, some of the difficulties faced with the U.S. rollout, and how vaccine hesitancy is being addressed in both Israel and the U.S.

The Maimonides Society is a professional association connecting Jewish medical professionals in greater Ann Arbor through events and professional networking. Named for Rabbi Moses ben Maimon, also known as Maimonides, the society welcomes physicians, dentists, and other medical professionals. This program is made possible by generous donors to the Jewish Federation's Annual Community Campaign, which supports vibrant, caring, and sustainable Jewish community in Washtenaw County, Israel, and around the world.

For more information and to register for the event, visit www.jewishannarbor.org or contact Ezra Brown, Jewish Communal Leadership Program (JCLP) intern at the Federation. Ezra can be reached at interns@jewishannarbor.org or (734) 773-3539. ■

20th Annual Ann Arbor Jewish Film Festival expands online

Clara Silver, special to the WJN

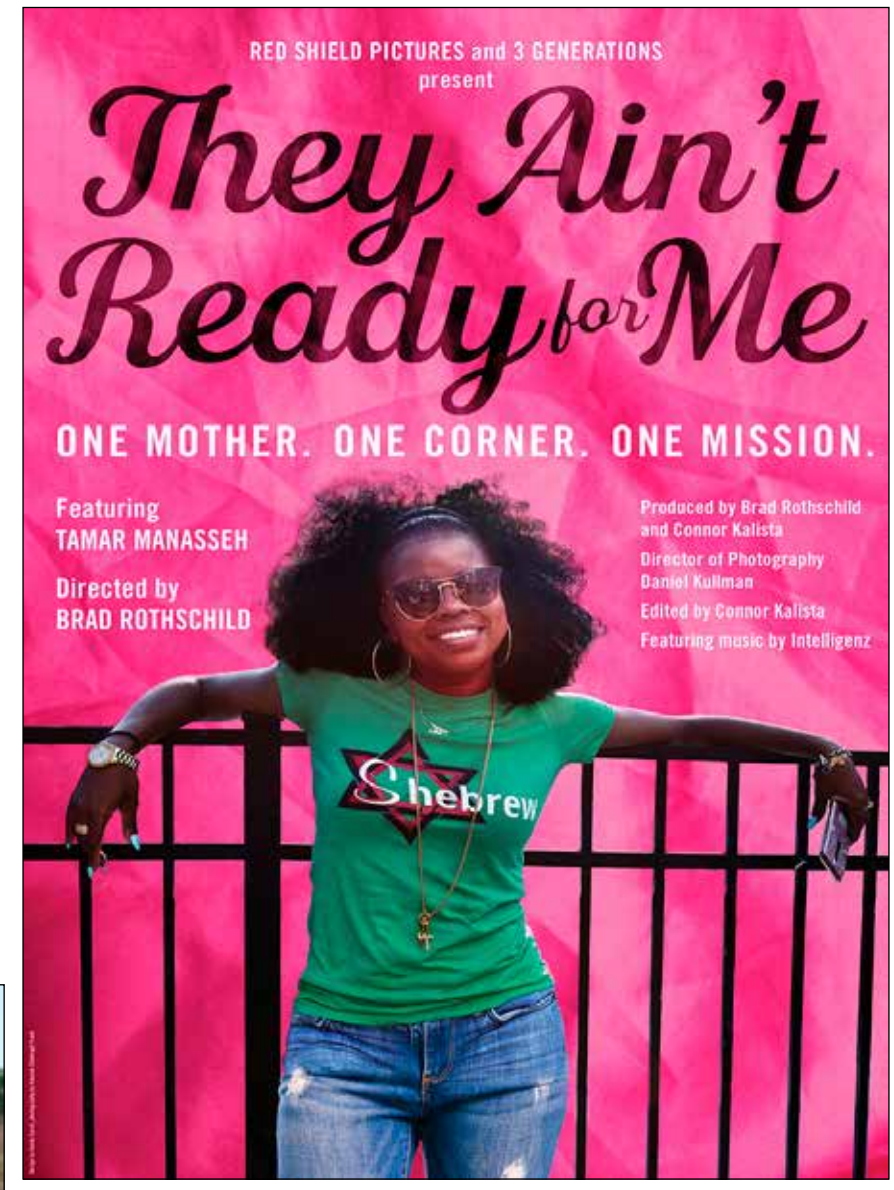
The 20th Annual Ann Arbor Jewish Film Festival will offer the largest number of films, appealing to the widest audience in the festival's history, beginning May 22 and continuing through August 24. The festival will screen films and host discussions completely online, similar to last year, in response to continued safety concerns and to provide the most access to viewers. While sponsors at $225 or above will have access to all films, discussions, and a special sponsor event with dinner, an all festival pass can be purchased for $180 that will provide access to all films and discussions. Individual tickets will be $12 each, or $10 for current Michigan Theater members. Each film will be released separately and be available for only 3 to 5 days for viewing, and must be watched within a specific time frame after clicking "play." Complete information is available at film.jccannarbor.org.

The number of films being shown this year allows the festival to expand the number of topics relevant to current issues of community interest as well as explore more deeply Jewish history, culture, and identity.

This year's selections include three films featuring People of Color, whose topics range from personal experience to communal alliances:

They Ain't Ready For Me

Tamar Manasseh, a Black rabbinical student, leads the fight against gun violence on the south side of Chicago.



Shared Legacies: The African-American Jewish Civil Rights Alliance

The often forgotten story of the coalition and friendship between the Jewish and African-American communities during the Civil Rights Movement is explored.

Aulcie

Be inspired by Aulcie Perry, an African American from Newark, NJ, who was recruited by Maccabi Tel Aviv to become a basketball legend and a national hero in Israel.The festival features two films which provide family friendly explorations of the Holocaust from the perspective of youth:

The Crossing

When adventurous Norwegian siblings, Gerda and Otto, find their parents arrested and Jewish children hidden in their basement, they decide to finish what their parents started and help the children escape.

When Hitler Stole Pink Rabbit

Anna Kemper is a nine year old whose family flees Berlin on the eve of Hitler's election, leaving her beloved pink rabbit toy behind — the first of many changes she faces on the journey to safety.

Five films explore the World War II era, the Holocaust, and its legacy in the next generation:

My Name is Sara

Sara, a 13 year-old Polish Jew, finds refuge employed by a farmer and his wife, but she soon discovers the dark secrets of her employers' marriage, compounding the greatest secret she must strive to protect, her true identity.

The Sign Painter

This tragicomedy explores World War II era regime changes through a young Latvian sign painter in a small town who is asked to paint over the evidence of each prior regime.

Holy Silence

As World War II looms, Pope Pius XI calls on a humble American priest to help him challenge the evils of Nazism and anti-Semitism, but his death leads his successor, Pope Pius XII, to a very different response.

Winter Journey

Martin Goldsmith from NPR interviews his father, brilliantly played by Bruno Ganz, about his life with his wife, both young Jewish musicians between 1930 and 1941 in Germany.

Thou Shalt Not Hate

A successful surgeon, and son of a Holocaust survivor, confronts a moral dilemma when he comes upon the victim of a car accident and finds a Neo-Nazi swastika tattoo on his chest.

Israel is represented in three films exploring the challenges of Israel's past, present, and future:

Ma'abarot

Former residents of the Israeli transit camps, established during Israel's early years and housing hundreds of thousands of new immigrants from different parts of the world, tell their mostly unknown stories of the daily reality of the camps.

Crossings

Israeli soldiers serving as security examiners at the checkpoints surrounding Jerusalem are exposed to the ongoing Israeli/Palestinian conflict for the first time via the checkpoint routine.

Incitement

Yigal Amir is radicalized over a year which ended with his assassination of Prime Minister Yitzhak Rabin.

Four films explore the intersections of history, culture, identity, and creative expression thorough those who create that very art, food, and music:

Breaking Bread

Dr. Nof Atamna-Ismaeel, the first Muslim Arab to win Israel's MasterChef, is on a quest to make social change through food.

Soul Exodus

Five klezmer musicians trace their ethnic roots and explore their beliefs.

Ottolenghi and the Cakes of Versailles

Renowned chef, Yotam Ottolenghi, is commissioned to bring the sumptuous art and decadence of Versailles to life in cake form for the Metropolitan Museum of Art in New York.

Maverick Modigliani

Narrated from the point of view of his young common-law wife, explore the short, tumultuous, unconventional life of Amedeo Modigliani, the famous Italian Jewish sculptor and painter.

Three films explore the humanity of love and loss through a variety of relationships:

Sublet

Two gay men, a reserved New York Times travel writer and a hard partying Israeli film student, from different generations and cultures briefly find common ground.

Here We Are

Aharon has devoted his life to raising his autistic son, but knowing Uri isn't ready for life away from him in a specialized home, Aharon whisks his son away on a road trip.

An Impossible Love

A brief but passionate connection between two people of very different status in 1950s France results in the birth of a child, which eventually threatens to unravel all of their lives.

The Ann Arbor Jewish Film Festival is supported by generous donations from the community. Those wishing to continue the success of the festival are encouraged to visit the "Become a Sponsor" page on the festival's website to find out more about these opportunities to give. Festival film selections and other events are also listed on the website, film.jccannarbor.org. For more information, contact Director of Jewish Cultural Arts and Education, Noemi Herzig, at noemiherzig@jccannarbor.org. ■

Pierluigi Erbaggio curates Jewish film shorts

Clara Silver, special to the WJN

Interview conducted by Linda Benson and Thea Glicksman

Pierluigi Erbaggio, an avid film aficionado and curator of short films and the children's program for Detroit presentations of the Italian Film Festival USA for the past five years, has shared his expertise with the Ann Arbor Jewish Film Festival and has selected the short films for the 2021 Summer of Film that begins on May 22, 2021. Erbaggio resides in Bloomfield Hills and was born in Torre del Greco, Italy, a town on the Mediterranean Sea in the province of Napoli. Currently, he serves as Administrative Assistant for the Consulate of Italy in Detroit where he works on legal matters and cultural programming. He and Thea Glicksman, a Film Festival committee member, bonded over their mutual appreciation for films of different cultures, genres, and themes. Glicksman and fellow committee member, Linda Benson, interviewed Erbaggio about his experience in the world of international films and his interest in supporting the Ann Arbor Jewish Film Festival.

Pierluigi Erbaggio

Linda Benson and Thea Glicksman: Did you ever think you would live in the United States and how did you get to Michigan?

Pierluigi Erbaggio: I never imagined that I would end up in the United States. Growing up, I studied French in school and pursued a University degree in French language and literature. My first experiences abroad were in France, where I worked as an Italian teaching assistant for a few years after college. In 2003, while in Aix-en-Provence, in Southern France, I met my wife, a student from the University of Michigan who was studying French at a local university. In 2006, I moved to Michigan and in 2008 we were married.

LB and TG: When did your interest in films begin?

PE: Cinema was always part of my life growing up. My father in particular loved watching films and was an avid moviegoer when he was younger. When I was a child, I remember him often telling stories about the movie theaters that were available in my hometown during his youth, compared to the one theater still surviving today and at the time. As a teenager and during college, along with my brother, we put together a large collection of VHS tapes, often recording television broadcasts of international films.

My passion for cinema, however, became a subject of study as I pursued graduate studies at Wayne State University first, and at the University of Michigan later. I completed a graduate certificate in film studies at U of M while working on my PhD in Italian. I also had the opportunity to teach cinema in both the Screen Arts and Cultures and the Romance Languages and Literatures departments.

LB and TG: Why did the short film genre captivate your interest?

PE: I developed an interest in Italian short films as my involvement with the organization of the Italian Film Festival USA increased. The Italian Film Festival USA screens Italian contemporary films in 14 U.S. metropolitan areas, including Metro Detroit. In 2017, I started curating a program of short films attracted by the variety of genres, themes, and settings such a program could provide. In short films, often directed by young, new directors, I also enjoy the fresh and concise perspective they offer. This year, I welcomed the opportunity to collaborate with the Ann Arbor Jewish Film Festival to expand my knowledge of this international genre.

LB and TG: How many short films did you watch to narrow down the field to what the festival committee ultimately chose to include?

PE: For the selection of 13 shorts, divided in the two programs on our schedule, I watched and read about 75 to 80 short films with Jewish content or by Jewish directors.

LB and TG: What is your impression of the quality and number of available short films of Jewish subject matter?

PE: The quality of the short films available is very high, [and that is] reflected in the selection that will be offered through the Ann Arbor Jewish Film Festival. Within a short period of time, we were able to put together two programs of innovative and captivating works. The ones that were not selected, for the most part, were titles that did not fit with the programming goals of offering a wide variety of stories, genres, and Jewish-related subject matters.

LB and TG: Having watched so many short films, did you learn anything surprising about Jewish culture?

PE: While I expected that the short films selection would metaphorically bring me to a variety of countries, I was astonished to be able to find valid titles from so many different parts of the world. As a result, in addition to short films from the United States and Israel, the two shorts programs have works from Italy, France, United Kingdom, Ukraine, and Russia.

Also, as I worked on Elie Wiesel's "Night" for my college thesis in Italy, I was attracted by films related to the Holocaust. The variety of ways in which the short films selected and [others] I watched [that were not selected] tackle this topic is truly amazing and allowed me to learn even more about how that historical event affected the lives of generations of Jewish people.

Finally, through these short films I was able to better understand what being Jewish today means, especially with those shorts that focus on universal themes such as solidarity, love, or mourning.

The Ann Arbor Jewish Film Festival, in its 20th year, will offer 20 full length films and two programs of multiple short films, one in the narrative genre and one in the documentary genre, as well as additional conversations and programs about the films. All screenings will be online via the Michigan Theater's website, michigantheater.org/virtual. The full schedule is available at film.jccannarbor.org.

The Ann Arbor Jewish Film Festival is supported by generous donations from the community. Those wishing to continue the success of the festival are encouraged to visit the "Become a Sponsor" page on the festival's website to find out more about these opportunities to give. Festival film selections and other events are also listed on the website, film.jccannarbor.org. For more information, contact Director of Jewish Cultural Arts and Education, Noemi Herzig, at noemiherzig@jccannarbor.org. ■

Here are the first 10 Jewish documentaries funded through Jewish Story Partners

Gabe Friedman, originally for the JTA

The Jewish Story Partners foundation, which Steven Spielberg and wife Kate Capshaw helped found to fund Jewish-themed documentary films, announced its first slate of grantees on Wednesday.

The 10 projects received a total of $225,000 from Jewish Story Partners, which has received its initial funding from Spielberg's Righteous Persons Foundation, the Maimonides Fund and the Jim Joseph Foundation.

Here are the films, first reported by Deadline:

"Coexistence My Ass!" – Directed by Amber Fares

The film follows Israeli comedian Noam Schuster, who is bent on using her standup routine to get Israelis to question their biases.

"The Conspiracy" – Directed by Maxim Pozdorovkin

The film looks at the history behind the lie "that a dangerous cabal of powerful Jews controls the world."

"Meredith Monk: Dancing Voice, Singing Body" – Directed by Billy Shebar and David Roberts

The groundbreaking composer and choreographer, who has won the National Medal of Arts and a MacArthur grant, gets her own film. The pop legend Bjork is a co-producer.

"COEXISTENCE MY ASS," Can comedy solve the Israeli-Palestinian conflict? Noam Shuster thinks it's worth a try. An Israeli comedian who embodies many of the Middle East's identity wars, Noam is on the verge of making it big overseas when Covid-19 sends her home – and straight to the hospital. As an international movement against racism takes shape, Noam realizes now is the time to take her global ambitions home, and push her Jewish compatriots to examine their own racism – one joke at a tim

"Rabbi" – Directed by Sandi DuBowski

"Rabbi" chronicles the story of pioneering Rabbi Amichau Lau-Lavie "from drag queen rebel to rabbinical student to founder of Lab/Shul, an everybody-friendly, God-optional, artist-driven, pop-up experimental congregation."

"South Commons" – Directed by Joey Soloway

The Jewish creator of "Transparent" takes a hard look at the racial tensions in the Chicago community in which they grew up.

"Untitled Spiritual Care Documentary" – Directed by Luke Lorentzen

Mount Sinai hospitals in New York appoint interfaith chaplain residents each year — this film follows four of them.

"The Wild One" – Directed by Tessa Louise Salomé

It's the story of Jack Garfein, an Auschwitz survivor who went on to play a key role in the Actors' Studio group and taught the craft to some of the last century's biggest stars.

"Heroes" – Directed by Avishai Mekonen and Shari Rothfarb Mekonen

The tale of a group of Ethiopian-Jewish activists who fought to keep their community alive in the 1970s to 1990s, a time of harsh dictatorship.

"Joyva" – Directed by Josh Freund and Sam Radutzky

The 100-plus-year-old Joyva company is among the most recognized Jewish-American candy companies, whose delicacies often end up at holiday celebrations such as Passover. The film focuses on the founder's great-grandchildren, who are fighting to keep the business afloat.

"Walk With Me" – Directed by Heidi Levitt

Levitt tracks her husband's battle with early-onset Alzheimer's disease. ■

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Laurie White is our local Fish Club host and she can be contacted with questions at lonawhite1@gmail.com.

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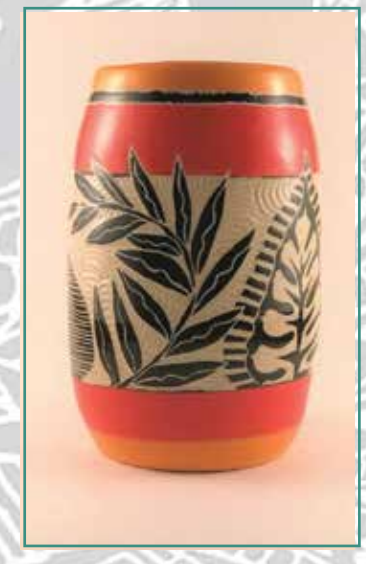

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Religious diversity in the ancient Mediterranean

Kelsey Robinette Keeves, special to the WJN

In the upcoming year, the Frankel Institute for Advanced Judaic Studies will focus on the theme of "Second Temple Judaism: The Challenge of Diversity." Diversity of ethnicity, religion, social status, gender, age, and ability was as much a feature of the ancient Mediterranean world as it is in the present. Under the leadership of head fellow and U-M Professor of Middle East Studies and Judaic Studies, Gabriele Boccaccini, thirteen scholars from four countries will explore various aspects of religious, cultural, and political life during the period dating from the age of the Persian King Cyrus in the sixth-century BCE up to the Bar Kokhba Revolt in the second century of the Common Era.

The modern notion of Second Temple Judaism was originally shaped by Christian scholars who imagined it as the "intertestamental" period between the Old and the New Testaments, or as the "age of Jesus." Jewish scholars were originally uncomfortable with this periodization, only gradually accepting the notion that a significant transition in Judaism also occurred between the "Biblical" and "Rabbinic" eras, or "from the Bible to the Mishnah." Second Temple Judaism, however, is much more than just a combination of "proto-Rabbinic" and "proto-Christian" traditions. Rather, it was the seedbed for multiple distinctive worldviews. The central texts of the period include the New Testament, the works of Josephus, the Dead Sea Scrolls, and the rich literature of Hellenistic Judaism, all of which can be studied together with archaeological finds to reveal new perspectives on this landmark era in Abrahamic traditions.

The fellows will share their scholarship via several events taking place throughout the year, organized in collaboration with the Enoch Seminar. On September 30, Gabriele Boccaccini will give an online presentation about his book on Paul as a Second Temple Jew, featuring Lisa Bowens (Princeton Theological Seminary), Isaac Oliver (Bradley University), Matthew Novenson (University of Edinburgh), Cecilia Wassen (Uppsala University), and Emma Wasserman (Rutgers University). On October 25–27, the Frankel Institute will host fellows, as well as other international scholars, for an online conference: "Was Paul an Apocalyptic Jew? A Case in Jewish Diversity in the Second Temple Period." On January 10–13, 2022, a second online conference, "Studies in Second Temple Judaism: A Global Enterprise," will feature fellows and international scholars. There will also be an in-person workshop featuring Amy-Jill Levine (Vanderbilt University) and John Collins (Yale University) on April 12–14, 2022. All events are free and open to the public.

The Frankel Institute aims to develop fruitful conversation about ancient Jewish diversity. Through the study of literature, sacred texts, art, and material objects, the fellows will study an array of related topics including temple architecture, the meaning of sacrifice, the nature of ancient leadership, and circumcision. By bringing together a group of international scholars who approach the material from different perspectives in an interdisciplinary and inclusive fashion, the Frankel Institute seeks to contribute to our understanding of the vibrant diversity of Second Temple Judaism and redefine its place within Jewish Studies. The 2021–22 Frankel fellows and their fields of research are:

Oren Ableman, Israel Antiquities Authority, "Resistance to Rome in Late Second Temple Jewish Literature"

Joseph Angel, Yeshiva University, "The Architecture of Election: Temple Architecture and the Construction of Social Identities in Ancient Judaism"

Gabriele Boccaccini, University of Michigan, "Christian and Rabbinic Origins: An Intellectual History, from Daniel to the Mishnah"

Catherine Bonesho, University of California, Los Angeles, "Kings, Queens, and Caesars: Gentile Rulers in Early Jewish Literature"

Rodney Caruthers, Gustavus Adolphus College, "Judaism and its Practice Beyond Ethiopian Rivers"

Kelley Bautch Coblentz, St. Edward's University, "Recovering Diverse Voices in 1 Maccabees"

Liane Feldman, New York University, "Rewriting Sacrifice in Second Temple Judaism"

Gregg Gardner, University of British Columbia, "The Archaeology of Diversity in Rural Palestine During the Second Temple Era"

Michael Langlois, University of Strasbourg, "Pseudepigraphy Between Canonical and Non-Canonical Literature"

Mark Leuchter, Temple University, "Scribal Refractions of Imperial Myth in Jewish Texts of the Persian Period"

Shayna Sheinfeld, Sheffield University, "Diversity in Jewish Leadership in the First and Second Centuries CE"

Alexei Sivertsev, DePaul University, "Semiotic Communities: Signs and the Construction of Jewish Group Identities in the Second Temple Period"

M Tong, Interdenominational Theological Center, "Difference and Circumcision" ■

JCLP's tenth graduating class reflects on trials, triumphs

Paige Walker, special to the WJN

Every first Sunday in May, the comunity comes together to celebrate and acknowledge the accomplishments of the graduating students of the Jewish Communal Leadership Program (JCLP) at the University of Michigan. This year was no different and for the second time in a row, JCLP's graduation celebration took place over Zoom.

It's strange to think that COVID restrictions and quarantine lifestyle changes have been in place for more than a year. It's not strange, however, to the JCLP Class of 2021 — who only got to experience graduate school in-person for about 20 weeks instead of 20 months. How fitting it is, though, that this exceptionally resilient and creative class found a way to bring the sense of joy and intimate community that is a staple of the in-person graduations to the virtual ceremony.

Per usual, the six graduating students shared brief but meaningful speeches, reflecting on the experiences that brought them to this particular moment. A highlight of the annual program, the student remarks are an opportunity for the community outside of the program to get to know the students — their personalities, characters, and insights. For those who know them deeply, or have gotten to know them over the course of the program, it is an awesome reflection point to bear witness to much growth and development.

Hilary Forrest '21 shared, "They say if you want to make a difference in the world, start by making a difference in your own … And for me the Jewish Communal Leadership Program has been just that … going to school during these challenging and unexpected years has allowed me to take space for myself to self-reflect, recenter, and grow more than I ever imagined I would."

Graduate Kayla Kapen '21 reflected on one of the most important lessons she learned while in the program, "I've learned over these past twenty months that the point of having a difficult conversation is not to conclude with an answer. The point is to learn and gain new perspectives … I have come to appreciate listening to views that contradict mine which has happened since day 1. As the great Dr. Susie Tanchel told us, 'people learn best when they are a little uncomfortable.' I have said from the beginning that I came to grad school to be challenged and I'm happy to say that that goal has been achieved."

In his speech, Simi Adler '21 noted, "I wasn't looking for a program that would just teach me how to move along in the professional world. I wanted a program that would help move the Jewish professional world forward in a just way. From our weekly seminars, to our community wide programs I've always felt pushed to take in other perspectives, hear ideas, ask complicated questions and lean into dialogue. These might be the skills I'll cherish the most from my time here."

While their time in JCLP was certainly unprecedented, the graduates are leaving, as others have done before, with passion in their hearts and a fire in their bellies to transform the world to a more just place. As Forrest ended her speech, "We're living in incredibly polarized times. How often do we sit in spaces where we can critically engage with ideas, challenge the voices around us, find difference with eloquence and respect, and leave as closer friends than when we arrived? I would say, not very often. So thanks for being the difference in my world, and here's to being the difference in someone else's." ■

Passport to Shabbat: A national collaborative

Amanda Glucklich, special to the WJN

Get your virtual passports ready to travel to Shanghai (June), South Africa (July), and Greece (August)! Passport to Shabbat is a joint collaboration of synagogue engagement directors from across the country to bring Jewish communities a variety of fun, new, and meaningful programming.

For Amanda Glucklich, Engagement and Programs Director at Beth Israel Congregation, working on the collaborative summer programming was a blend of relationship-building, camaraderie, and the desire to bring exciting programs to the communities that we may not have been able to do in person. "We are all looking for ways to continue to nurture our communities, and it's been challenging to keep it up over the last year. Putting this summer's programs together as a group made us much stronger than had we each planned the schedule of events alone." Amanda further hopes that participants will be able to increase their international cooking repertoire, read interesting books, and meet with Jews from the partnering synagogues.

"I posted in a Jewish professionals group on Facebook that I wanted to chat with other programming and engagement directors," says Amanda. "Robby commented and eventually introduced me to the group that he and Jenna, Andrea, and one other professional in California had started at the beginning of the pandemic. Meeting once a month online to check in was a life-saver over the past year. We have shared program ideas, commiserated together, and lifted each other up through these rocky times. With each of us bringing our own unique perspectives and experience to the table, we have curated a truly whimsical, fun, and engaging summer of programming for our communities."

Joint programming for this summer will certainly not be the end of the group's interactions with one another. It's a collective goal for this group to continue to work together, to share creative ideas and things that "work" in each of the communities.

In addition to BIC, the other participating United Synagogue of Conservative Judaism programming professionals and their congregations include: Dr. Andrea Beck, Director of Engagement at Beth Torah Benny Rok Campus, North Miami Beach, Florida; Robby Erlich, Engagement Coordinator at Beth El Synagogue, Omaha, Nebraska; and Jenna Hyland, Programs & Membership Director at Beth El Synagogue, Durham, North Carolina.

Sign up today for the many programs being offered this summer at_https://www.bethisrael-aa.org/form/passporttoshabbat. For more information, you can contact Amanda Glucklich at engage@bethisrael-aa.org. ■

Beth Israel June events

Passport to Shabbat: Shanghai

Sunday, June 6, 4 p.m. Family-Friendly Origami Class

Thursday June 10, 7:30 p.m. National Egg Roll Day: Cooking Demonstration

Wednesday June 23, 8 p.m. Shanghai Book Club Discussion *The Joy Luck Club*

Sunday June 27, 1 p.m. Introduction to the Chinese Language

Get your virtual passports ready and join us as we travel to Shanghai during the month of June. Register on the BIC website.

Shabbat Lunch and Learn: Contemporary Issues in Jewish Law with Rabbi Caine

Saturday, June 19, 11:45 a.m.

From the kashrut of eating in restaurants to electric cars to Zoom on Shabbat, Rabbi Caine brings traditional Jewish legal codes and responsa to have us consider "Jewish Law." Following Shabbat morning services.

Living Room Lectures — Iconic Restaurants of Ann Arbor, Sunday, June 13, 1 p.m.

Come along with us on a delicious journey through some of Ann Arbor's favorite dining spots — past and present! Co-authors Jon Milan and Gail Offen team up to share a tasty evening of photos, history, anecdotes, and even a few recipes as they discuss their book, *Iconic Restaurants of Ann Arbor*. Register on the Beth Israel website. Whether your fondest memories began in the beloved green booths of Drake's Sandwich Shop or amid the carved tabletops of the Pretzel Bell, or drawn from more recent stops at Pizza Bob's or Zingerman's — every generation has a favorite to share! Living Room Lectures is a partnership of Beth Israel Congregation and the JCC of Greater Ann Arbor.

Tax Follies and Wisdom Through the Ages

Sunday, June 27, 7 p.m.

Join BIC member and co-author of *Rebellion, Rascals and Revenue: Tax Follies and Wisdom Through the Ages*, Joel Slemrod for this talk. An engaging and enlightening account of taxation told through lively, dramatic, and sometimes ludicrous stories drawn from around the world and across the ages.

Theology Book Club,Wednesdays, 8 p.m.

Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

Online Services

Everyone is welcome to join Beth Israel for services, classes and events, all virtually. Below is a list of the links to participate in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan– Sunday at 5 p.m.
Monday–Thursday at 7:30 p.m.
Friday Evening Services
Kabbalat Shabbat Service at 6 p.m.
Shabbat Morning Services
Saturday at 9:30 a.m.

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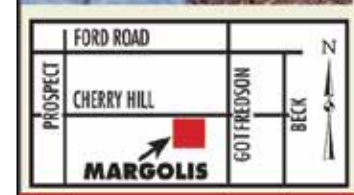

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TBE Events in June

All events and services are virtual. Go to the Temple Beth Emeth website for the Zoom links and more information.

Myriad of Voices: Mumbai

Saturday, June 6, at 11 a.m.
See TBE Website for details

Families with Young Children Tot Shabbat
Fridays
Tot Shabbat Services at 5:45 p.m.

Shira Service at 6:15 p.m.
All of your favorite songs led by TBE's tot team, Cantor Hayut, and Rabbi Whinston. Contact cantorhayut@templebethemeth.org for more information.

Weekly Lunch & Learn
Fridays at noon
Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Saturday Shabbat service
Saturdays at 10 a.m.

Daily morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily afternoon blessings
Mondays–Thursdays at 3 p.m.
Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

WTBE Historical Novel Reading Group
Monday, June 14, at 12:30 p.m.
The WTBE Reading Group meets on the second Monday of each month, Contact Molly Lindner at burnham@umich.edu.

Weekly Mahj: Offsite, see contact info on TBE website
Mondays at 1 p.m.
Tuesdays at 7:30 p.m.

WTBE Cooks Monday meals
Mondays, June 7 and 21, at 3:30 p.m.

WTBE Fiber Arts
Mondays, June 7 and 21, at 7:30 p.m.

WTBE Virtual Happy Hour
Join WTBE's virtual Happy Hour to catch up and schmooze.
Thursday, June 10 and 24, at 5:30 p.m.

Adult B'nai-mitzvah classes
Mondays at 6 p.m.
Join Cantor Regina Hayut for an hour for either an afternoon session or an evening session. To join the class, or for more information, contact Cantor Hayut.

Women's Torah study
Mondays at 7 p.m.
An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion, looking at several translations and commentaries.

Rosh Chodesh Circle: Tamuz
Thursday, June 10 at 7 p.m.

TBE Brotherhood
Guys Night In
Thursday, June 17 at 7 p.m.

Social Action Committee Meeting
Monday, June 21 at 7:30 p.m.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9:00 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. and 8 p.m.
Join Rabbi Alter to learn about the history of Rabbinical literature and some tremendous texts from Talmud!

Children's Programming
K–2 Whatchya Doin Wednesday
Wednesday, June 2, 9, 16, 23, 30 at 2:30 p.m.
3–5 Whatchya Doin Wednesday
Wednesday, June 2, 9, 16, 23, 30, at 3:30 p.m.

Meditation with Claire Weiner
Wednesdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Biblical Book Club with Cantor Hayut
Thursdays at 11 a.m.
Sundays at 3 p.m.
For more information or questions, please contact Cantor Hayut.

Kol HaLev rehearsal and meeting
Sundays at 7 p.m.
For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4–7 p.m. ■

The year of building

By Devon Meier

What do you see when you drive by 2245 South State Street in Ann Arbor? Perhaps you see a standard, three-story, tan office building. It looks solidly built with a strong foundation. Some call that "good bones." Those who know us at Jewish Family Services of Washtenaw County (JFS) see it as a place of possibilities.

Rooted in Jewish values, JFS started serving the community in 1993 in less than 200 square feet. During the past two decades, the agency expanded services and needed more space to meet growing and urgent community demand.

In December 2019, JFS fulfilled a lifelong dream of securing a permanent home for its mission of creating solutions, promoting dignity, and inspiring humanity. In January 2020, JFS hosted a meaningful ceremony to affix a mezuzah to the doorpost as a sign of faith in all the good work to come. Then, the pandemic hit.

During this last year, it became more apparent than ever that we truly needed our increased space. The number of people relying on the agency for critical services increased dramatically. The JFS Nutrition Services program (which includes a Specialty Food Pantry, as well as prepared meals) more than quadrupled its operations. Had we not owned the building, it would have been nearly impossible to meet this unprecedented demand. In fact, nearly every corner of the building became involved in some way with hunger prevention. While many JFS programs transitioned to virtual, the building remained open throughout the pandemic as a hub for critical in-person services. As JFS staff and hundreds of JFS volunteers know, some work is too essential to shut down.

As we all — with cautious optimism — begin to re-engage and (for some) rebuild our lives, we are looking to the future. In spite of setbacks caused by the pandemic, we continue to plan and dream for what services and programs emanating from the building we can offer to the community.

To that end, JFS is thrilled to announce The Year of Building. We look to celebrate the building — and those who helped make it our permanent home — but it's not just about the bricks and mortar. It's about what happens inside. It's about Jen, who can make personal food choices and be served with dignity by JFS Nutrition Services; about Steve, who is learning new ways to maintain and improve his mental health; about Ben, who meets with his case manager for help navigating his senior health needs; about the family from Yemen that arrives to start anew; about the students who celebrate graduation from their ESL class; about the volunteers who help package prepared groceries and other supplies to deliver to older adults; about the Holocaust survivors who meet to share a meal and spend time together; and about Ana, who is taking the next step toward owning her own bakery.

We plan to host several events to highlight capacity-building projects — such as our new kitchen space and refugee resettlement services suite — and the ongoing vision of protecting our future to sustain and expand services for anyone and everyone in Washtenaw County. On October 3, we will host an outdoor event, "Walk a Mile in My Shoes." On October 17, we will host a virtual version of Dining with the Family, with a focus on food insecurity and how we are working to ensure no one ever goes hungry. The Year of Building will culminate in a gala event on June 12, 2022. The event will feature and celebrate recipients of the Bernstein and Amster awards.

Bernstein Award: Mark Berg and Fran Lewy Berg

Mark Berg has been a guiding force in the development of JFS. To describe his commitment to the agency as devoted, dedicated, and dogged is an understatement. He began his JFS journey in 2000 as a member of the Federation Board, assigned to serve on the JFS Advisory Council. This group of amazing volunteers created the strong foundation for JFS to launch its independence as a 501(c)(3) organization and grow into the agency we know today. Mark created and oiled the working engines of technology to identify, create, and adapt software programs to enable all the detailed work of tracking clients and measuring impact of programs and services. In addition, he was a leader in the agency's move to its current location, with negotiating the lease being just one of the responsibilities he managed. Mark helped to analyze space needs and plan the allocation of space. He also physically helped with build-outs of the new space; he was not shy about being on a ladder or wielding a hammer.

As our footprint in the building grew, Mark's contributions did not end there. Mark has served as the steward of space for JFS during the past two decades. As community needs and services significantly increased, the rented space at 2245 South State Street became too small. Mark initiated and led a long and time-intensive effort to work with McKinley Co., the building owner, and potential community investors, which resulted in JFS being able to buy the building and thus expand into a much-needed, larger space. Mark saw the need and devoted himself to making it happen, a milestone event in the history of the agency!

It is simple to relate Mark's achievements and contributions in words, but the endless hours of time and concentrated effort to make all these things happen are daunting to calculate. Mark and Fran's extraordinary support of JFS exemplifies the Bernstein award. They have improved the infrastructure of the agency beyond measure. Their contributions have radiated outward through community services and resources.

Amster Award: JFS Building Lenders and Donors

It took 26 years for JFS to finally come home. For that to happen, many stars had to align. One of the key reasons was the community support from a group of 21 generous lenders and donors. In response to the call to action to help JFS secure a permanent home, community members seeded the down payment with their multi-year investments. The sudden opportunity did not allow for a regular fundraising process. Without this incredible group of people, 2245 South State Street wouldn't be our home. We look forward to sharing more about these amazing lenders in a future publication.

The work of JFS and the acquisition of our home are beautiful examples of what volunteers and community can do together to make a dream become a reality. They demonstrate the deep impact each person can make, brick by brick, when we all contribute to the well-being of the whole. ■

WESTSIDE
ART HOP!
Saturday June 12 - Sunday June 13
Explore Ann Arbor's quirkiest Art Walk!
Art Hop presents quality work by local artists: glass, painting, wood, ceramics, jewelry, fiber and wearables, photography, gifts, cards and more. In Open Studios, porches, garages and yards on the Westside – see website for Artists' names, map and more info.
WestsideArtHop.com
Free parking on street & at Eberwhite School
In case of cancellation, Open (open windows) Studio may still be held at 802 Mount Vernon, Ann Arbor 48103. Text 734 757 3717 or see website.

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World Refugee Day 2021 at JFS: Celebrating refugee arts and culture

Amanda Fahim, special to the WJN

World Refugee Day is observed annually throughout the world and will be commemorated this year on June 20. The day is dedicated to raising awareness about the contributions of refugees throughout the world. Since mid-2020, an estimated 80 million people worldwide have been forcibly displaced. Of those, 45.7 million were displaced internally, 26.3 million were refugees, and 4.2 million were seeking asylum. Notably, an estimated 30 to 34 million (38 to 43 percent) of those who were forcibly displaced were children under the age of 18, according to the United Nations High Commissioner for Refugees.

On May 3 the Biden administration announced it would be raising the cap on refugee admissions to 62,500 for the 2021 fiscal year, more than quadrupling the 15,000 limit set by the previous administration. Increasing the cap for fiscal year 2021 admissions is reinforcing administration efforts to expand capacity. Capacity expansion efforts are expected to enable the U.S. to welcome even more refugees in fiscal year 2022, as much as doubling the fiscal year 2021 number again.

Jewish Family Services (JFS) of Washtenaw County, Inc., is a nonprofit social service agency offering a broad array of safety net human services to the county's most vulnerable residents in pursuit of the agency's mission to create solutions, promote dignity, and inspire humanity. Established in 1993, JFS is the only certified refugee resettlement agency in Washtenaw County. For 28 years, JFS has worked to promote the successful integration and inclusion of refugees and other immigrants in the local community.

Proceeds from the sale of JFSMade products (available at the Ypsilanti Farmers Market on Saturdays, May through October) benefit local refugee and immigrant artisans who are part of the JFSMade microenterprise development program at JFS.

Through dedicated staff and volunteers, and in cooperation with a wide range of community partners, JFS strives to be a catalyst to meet the human service needs of its diverse clients. These services include refugee resettlement and integration services, employment and economic empowerment, aging and caregiver support, community assistance, international services, food security, digital literacy training, transportation services, and counseling services. JFS also provides microenterprise development services to refugees and other community members, supporting their endeavors to share their skills and talents through the launch of small businesses. The JFS microenterprise development (MED) program unites a community of refugee artists including jewelry makers, dancers, fabric makers, culinary artists, and painters. JFS assists these entrepreneurs in sharing their skills and products with the community through the JFSMade brand.

In this spirit of unity, JFS will be honoring World Refugee Day in 2021 by celebrating refugee contributions to the arts, made possible in part through the support of the Michigan Council for Arts and Cultural Affairs (MCACA) and the Arts Alliance. The support of MCACA and the Arts Alliance for this event is just one of many examples of the entities' vital impact on the vibrancy of life in the region, including through shared opportunities to celebrate diverse expressions of arts and culture. JFS will host virtual cooking demonstrations of foods from around the world and will provide a digital cookbook highlighting the recipes of refugees and immigrants. In addition, the event will feature virtual performances and virtually showcase a tapestry of fabric squares made by JFS clients. Each square will highlight the distinctive arts, culture, and history of a client's place of origin. Greeting cards will be available for purchase; each card will feature an image of the tapestry and more information about the tapestry's creators.

Everyone is invited to attend World Refugee Day virtual events through JFS on June 20, as well to visit JFSMade vendor booths at the Ypsilanti Farmers Market every Saturday (9 a.m.–1 p.m.) through October. Each Saturday, a different JFSMade vendor makes products available for purchase at the market. Some are the products of refugee-owned businesses in the MED program; others are products offered by non-refugee clients who received grants or low-interest loans from JFS for their businesses. Selling products at the JFSMade market booth gives vendors the opportunity to promote their business and connect with members of the Washtenaw County community. The work of JFSMade is made possible in part through the generous support of grants from HIAS, the Ann Arbor Area Community Foundation, Citizens Bank, and others.

For more information about the JFS World Refugee Day celebration, please visit the website at www.jfsannarbor.org, and to learn more about JFSMade products available on Saturdays at the Ypsilanti Farmers Market, please visit www.jfsannarbor.org/jfsmade. ■

Calendar

June 2021

The Calendar has been updated to reflect events that are happening only online. Always check websites or call for updates before planning to attend anything listed here. For prayer services, check congregation websites.

Tuesday 1

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Israel's Relationship with Africa: Two Diplomats' Perspectives: Fed. Speakers include Eyal Daviv, Deputy Israeli Ambassador to Kenya and Dr. Daniel Aschheim, Consul for Public Diplomacy for the Consulate General of Israel to the Midwest. 1 p.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 2

Yidish tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 3

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 4

Candle Lighting 8:49 p.m. Shlach

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

JCS First Friday Shabbat. Includes secular Jewish readings, singing, candle lighting, challah and wine rituals, and a Yahrtzeit observance to remember loved ones. Children are welcome. 6:30-7:30p.m. Registration required: jewishculturalsociety.org. For more information: 734-975-9872 or info@jewishculturalsociety.org. 6:30 p.m.

Saturday 5

Havdallah 10:00 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 6

Myriad Voices of Our People — Mumbai: TBE. 11 a.m.

Passport to Shabbat: Shanghai: BIC. Family-Friendly Origami Class Register on BIC website. 4 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 7

WTBE Cooks. 3:30 p.m.

A View from The Amster Center : JFS. Social enterprise and social change. Guest speaker: David Stroh, author of, "Systems Thinking for Social Change." For more information and to register, please visit: https://amstercenter.org/learn/ . 4:30 – 6 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

WTBE Fiber Arts. 7:30 p.m.

Tuesday 8

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m..

Wednesday 9

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Annual Meeting: Fed. 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 10

Rosh Hodesh

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Passport to Shabbat: Shanghai: BIC. National Egg Roll Day: Cooking Demonstration Register on BIC website. 7:30 p.m.

Virtual Happy Hour: WTBE . 5:30 p.m.

Rosh Hodesh Circle: TBE. 7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 11

Rosh Hodesh Tammuz

Candle Lighting 8:53 p.m. Korach

Rosh Hodesh Tammuz Online Minyan: Pardes Hannah. 9 a.m.

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Rosh Hodesh Tammuz Circle. Pardes Hannah. 7 p.m..

Saturday 12

Havdallah 10:04 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Pride Shabbat: AARC. Ta'Shma study at 10 a.m. Service at 10:30 a.m.

ICPJ's Paint & Mingle (with Will Tyus): (Ann Arbor Park location TBD). Tickets: $45 or $55 with an ICPJ T-Shirt that says "Our Streets Don't Need Violent Police" on the back. For more information and to register visit www.icpj.org. 1-3 p.m.

Sunday 13

COVID challenges and lessons learned in U. S. and Israel: Fed Maimonides Society. 9:30 a.m.

Niggun Workshop. Pardes Hannah. 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11** a.m.

Ensuring Indigenous Rights, Shmita series: AARC. Register at ekarfarm.org, $18 fee Noon.

Living Room Lectures — Iconic Restaurants of Ann Arbor: BIC. 1 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

An Afternoon of Broadway Entertainment: Midwest Hadassah. Link for tickets, write to greaterdetroit@hadasssah.org 4 p.m.

Monday 14

Historical Novel Reading Group: WTBE. Contact Molly Lindner, burnham@umich.edu. 12:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Thursday 15

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Caregiver Conversations: JFS. Connection, sharing and ideas around caregiver issues as we navigate our lives during these challenging times of Covid-19. The group will include educational content, is facilitated by a licensed JFS Social Worker, and is open to anyone who cares for someone aged 60+. To register, https://jfsannarbor.org/event/caregiver-conversations-4/ 3 – 4:30 p.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 16

A Delicious Therapeutic Experience with Julie Ohana, Culinary Art Therapist: Detroit Hadassah. 11 a.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p. m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 17

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Guys Night In: TBE Brotherhood. 7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 18

Candle Lighting 8:56 p.m. Chukat

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 19

Havdallah 10:07 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Shabbat Biweekly Lunch N' Learn: BIC. From Electric Cars to Panera: Contemporary Issues in Jewish Law with Rabbi Caine. 11:45 a.m.

Sunday 20

World Refugee Day: JFS. Visit JFS website to participate. www.jfsannarbor.org.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 21

WTBE Cooks. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Passport to Shabbat: Shanghai: BIC. Read the book or watch the movie before joining this discussion about *The Joy Luck Club*. Register on BIC website. 8 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

WTBE Fiber Arts. 7:30 p.m.

Tuesday 22

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 23

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Thursday 24

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Virtual Summer Concert "Let Us Find Peace" presented by Lori Ann Powrozek: Chicago Hadassah. 12:30 p.m.

Virtual Happy Hour: WTBE . 5:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 25

Candle Lighting 8:57 p.m. Balak

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Fourth Friday Kabbalat Shabbat. AARC. 6:30 p.m.

Saturday 26

Havdallah 10:08 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 27

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Passport to Shabbat: Shanghai: BIC. Intro to Chinese Language. 1 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Tax Follies and Wisdom Through the Ages: BIC. 7 p.m.

Monday 28

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Thursday 29

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

JCC Annual Meeting: 7 p.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 30

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p. m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC. Online 8 p.m

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734.445.1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org ■

Inclusivity and Pride at AARC

By Gillian Jackson

During the recent period of isolation due to COVID-19, many of us experienced a feeling of being "at sea" or alone at times. The Reconstructing Judaism website provides a reassuring image of our Jewish community as a ship for those at sea, offering us a safe refuge during trying times. Reconstructionist Judaism strives to build a broad and welcoming ship, with a place in it for everyone.

The Ann Arbor Reconstructionist Congregation has long focused on an expanding vision of inclusivity, working to change the culture of our congregation. A culture of radical inclusivity strives to lift up and center those seeking a Jewish home whose background, disabilities, sexual or gender orientation, age, race, or class have been barriers to full participation in Jewish life.

This mission has manifested in many ways. We have changed our bylaws and congregational documents to be gender neutral and inclusive. We have added signage to our website and physical spaces indicating we are a LGBTQ safe zone. We have made it a priority that our gatherings are handicap accessible. Our leadership has engaged in learning through Keshet, a LBGTQ advocacy organization, to teach us how to implement these practices in as many ways as possible.

Pride month is a special time of year when we get to celebrate and honor members of the LGBTQ community. During June AARC has a Pride Shabbat service that is planned and implemented by the LGBTQ community. Please join us for Zoom Pride Shabbat on Saturday June 12 at 10 a.m. For the Zoom link please email aarcgillian@gmail.com. We look forward to meeting you and sailing the sea of welcoming and inclusion together! ■

Pardes Hannah events in June

Pardes Hannah events take place in Zoom. All interested participants are welcome. Information, including Zoom links, on these or any of our ongoing services, rituals, circles, and teachings can be found on the Pardes Hannah website at https://pardeshannah.org/ or call Renee Robbins at 734-904-5459.

Study Session (Topic TBD)
Sunday, June 6, 11 a.m.–1 p.m.

Rosh Chodesh Tamuz Online Minyan
Friday, June 11, 9–10:15 a.m.

Rosh Chodesh Tamuz Circle
Friday, June 11, 7–8:30 p.m.

Niggun Workshop
Sunday, June 13, 11 a.m.–12:30 p.m.

Shabbat Morning Service
Saturday, June 19, 10 a.m.–12:30 p.m.

Love at the Center
Weekly on Thursday, 7:30–8 p.m.

Twenty-five Minute Mindfulness w/ Linda Greene,

Jewish Spiritual Director (Co-sponsored with Temple Beth Emeth)
Weekly on Tuesday, 8:30–9 a.m. ■

Ann Arbor Reconstructionist Congregation events in June

The Ann Arbor Reconstructionist Congregation is holding all of its events online. For more information about services or events or to receive Zoom links, please e-mail aarcgillian@gmailcom. Visit the AARC website at aarecon.org.

Saturday, June 12
Second Saturday Shabbat

Ta'Shma 'Pray What!?' 10 a.m.
Shabbat Services 10:30 a.m. to noon.
Pride Shabbat! This is a morning Shabbat Service led by Rabbi Ora Nitkin-Kaner that will honor and center members of the LGBTQ community. Everyone is welcome! Zoom link will be sent out the week before the event.

Ensuring Indigenous Rights
Sunday, June 13, Noon–1 p.m.

Fifth in a series of presentations during a Shmita year. Renee Millard-Chacon, Youth Program Development Coordinator, Spirit of the Sun Leora Cockrell (she/they pronouns), Organizer with Jews on Ohlone Land.
Suggested donation $18 per session. Registration required. Contact Carole Caplan: caplan.carole@gmail.com

Fourth Friday Kabbalat Shabbat
Friday, June 25, 6:30 p.m.

Everyone welcome at this musical Shabbat service. Come connect with community, rest, recharge, and rejuvenate. ■

Miriam Saperstein receives the Frankel Center's outstanding undergraduate award

Kelsey Robinette Keeves, special to the WJN

Every spring the Frankel Center for Judaic Studies honors a graduate by presenting them with the Outstanding Undergraduate Student Award.

This year's recipient is Miriam Saperstein, from Huntington Woods, Michigan. In addition to majoring in Judaic studies, Saperstein also minored in creative writing. "This award really is a reflection of my excellent professors who helped me take on challenges both academic and personal during my time in undergrad," they commented. "It's as much a testament to their teaching as it is to my learning."

Faculty nominate students who have made standout academic achievements and have achieved a grade point average of at least 3.8 in Judaic studies courses. Professor Devi Mays noted that Saperstein was one of the most impressive students she has had the pleasure of teaching. "They are a thoughtful and astute writer, researcher, and thinker, whose classroom contributions propelled discussion forward and encouraged other students to think more deeply about entrenched historical narratives," said Mays. "In their writings, they exhibited deep intellectual curiosity as they delved deeply into an array of scholarship to craft nuanced, provocative, and well-supported analyses. Not only did they excel in all required areas of the course, but they regularly brought materials that were unknown to me that connected to class themes but were not related to Jewish history, whether bringing Yiddish poetry and music to my attention, or graphic novels recounting the experiences of immigrants to the United States."

"Miriam Saperstein brought unique humor and creativity in class. They embraced roleplaying and improvisation and I witnessed how they brought many other people to study Yiddish through their charisma and cultural work," commented Yiddish lecturer Elena Luchina.

Professor Bryan Roby also commented that Saperstein was a great addition to class and a driver of discussions.

After graduation, they plan on working with the U-M history department on Michigan in the World, an internship program where students, in partnership with the Bentley Historical Library and the College of Literature, Science and the Arts, develop online public exhibitions of research about the history of U-M and its relationships with the wider world. Saperstein then plans on attending Wayne State University's Masters in Library and Information Science program. "My professors in Judaic studies were compassionate, engaging, and very knowledgeable," said Saperstein. ■

Hebrew Day School says goodbye to beloved Head of School *Continued from page 1*

banded together to keep the school open despite the risks associated with the COVID-19 pandemic. Early in the school year, Jen introduced Hebrew Day School families to the concept of a brit, which is Hebrew for "covenant." She invited and encouraged families to join her and Hebrew Day School faculty and staff in a covenant focused on risk mitigation and preserving both personal and public health. This meant rigorous adherence to mask-wearing and physical distancing protocols while in school, and an equally zealous commitment to avoiding unnecessary risks outside of school. The brit proved fabulously successful. Save for a brief period around the Thanksgiving break, during which instruction was fully remote, Hebrew Day has provided in-person instruction throughout this tumultuous year.

"Jen has brought us through an unprecedented year with her commitment to in-person learning and meticulous attention to safety," said Marie-Adele Kress, who is a parent of two HDS students. "HDS has grown stronger because of her visionary leadership. We will all miss her greatly, but she leaves us with cause to be excited about what lies ahead for HDS."

Part of what lies ahead for Hebrew Day School is sharply increased enrollment, especially in the younger grades. When the school opens in September, it will welcome more than 70 students, which will constitute its highest enrollment since 2013. "I'm so proud of the work we have done to ensure that our doors stay open this year," Jen said, "and I'm delighted that more and more families are choosing HDS for their children."

"Above all else," Jen remarked, "I'm filled with gratitude. I'm grateful to the teachers who have given so much of themselves to our work, to the parents who have trusted us with their children's education, to the community leaders who have offered their support and good counsel over the years, and of course to the children — who bring wonder, an eagerness to learn, and a readiness to love to this building every day. It has been a privilege to lead this school." ■

Conversations with Chuck Newman: An immigrant's story

By Chuck Newman

Editor's Note: In January, Chuck Newman began hosting a bi-weekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk-show format of the Zoom presentations highlight Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. I've asked Chuck for a monthly column based on the Conversations series.

Thomas Zurbuchen, the associate administrator for the Science Mission Directorate at NASA, describes how he is different from the people he grew up with by telling the story of a flock of sheep in an enclosed pasture. Most of the sheep were lazing around the well, but one was exploring the fence looking for a way out. This was not because he wanted to escape, but rather he needed to know what else was out there. Zurbuchen would have been that sheep.

This hunger to know has taken him from a village on the side of a mountain in Switzerland to the pinnacle of attempts to answer some of humanity's biggest questions: Where did we come from? Are we alone? How does the universe work? Zurbuchen is well versed in the practice of asking difficult questions that help us seek interconnected answers leading to real world impacts. He is also keenly interested in innovation, how leadership is developed, and how the pursuit of excellence can help change the world.

Like many immigrants, Zurbuchen has made enormous contributions to America as an inspiring teacher and a catalyst for change. He taught at the University of Michigan from 1996 to 2016 where he was a professor of Space Science and Aerospace Engineering and was described as a "force of nature" and founded the Center for Entrepreneurship at the College of Engineering. He also founded Innovate Blue, a campus-wide entrepreneurship and innovation effort.

Thomas Zurbuchen

At a time when many think America has lost its way, we are still admired for our leadership in space exploration, as evidenced by the video of the recent Mars landing having been viewed 1.5 billion times. This is due in no small part to Zurbuchen's leadership and diplomatic skills, which may be needed more than ever now that China is starting to build a Space Station with ambitions to recruit other countries to join them while excluding the United States.

When Zurbuchen was four he taught himself to read by following along with bible readings. Despite being precocious, he was not encouraged to go to gymnasium, much less college, until he was given a survey in the sixth grade at his public school to determine what sort of profession he was suited for. The recommendation was that he become a scientist or engineer. Zurbuchen didn't know any scientists or engineers; he didn't even know what they did. Today he is a huge advocate of public schools because of the difference they made in his life. This appreciation of public schools is the reason he chose to teach at the University of Michigan over other attractive offers from private schools.

His parents expected him to become a preacher in a fundamentalist church in Switzerland, like his father. Instead he became one of the most accomplished and influential scientists in the world. For the whole story, an inspiring Swiss documentary has been made, "NASA Director Thomas Zurbuchen: From Heiligenschwenti to Mars," and is available on YouTube. It's in Swiss, but has English captions.

Recently, Zurbuchen has become interested in personally traveling into space. Perhaps that will become possible for all of us soon and we can hear what SpaceX mission control said to the crew of Dragon Resilience, "We welcome you back to planet Earth and thanks for flying SpaceX. For those of you enrolled in our frequent flyer program, you've earned 68 million miles on this voyage."

My Conversations talk with Zurbuchen, where we more fully explored his life story and NASA's plans, can be viewed at: https://jccannarbor.org/event/conversations. ■

Looking for Rose: Neighbors in the cemetery

Clare Kinberg, 18th installment of a series

My Aunt Rose, my father's sister whom I never met, and her husband Zebedee Arnwine bought land on the shore of a small resort lake "reserved for colored people" (according to a county road map published in the 1940s) in Vandalia, Michigan, in 1943 when he was 41 years old and she 35. They each had families they'd left behind — including their own children — in states where it was illegal for them to marry because he was Black and she was white. The community they moved to had been, for over 100 years, a covert from brutal racism, which nurtured what I think of as quiet streams of an iconoclastic anti-racist culture.

Ruth Anderson Walker, around 1943 when she was 12 or 13. Aunt Rose had recently moved to Vandalia, MI.

Finding people who might have known my Aunt Rose and her husband Mr. Arnwine is driving me out of the small bubble of my daily life. Four months ago, I put a note on my desk: "Interview her friends." This is not an easy task, as Aunt Rose was born in 1908 and died in 1982. Still, the search has become my mission. I write and message and call, and slowly find a web of strangers supporting me.

I began my search with Rose's neighbors in the Calvin Community Chapel Cemetery where she is buried.

The grave to the left of Aunt Rose belongs to Yaffee McGee, the first husband of Rose's friend Margaret, the woman to whom she willed her house. Aunt Rose's small home, hidden down a dirt driveway off of Brownsville Street, had been hers for forty years. Margaret's grandson and great-grandson still live there. Margaret, who is buried in another county near her birth family, died a few years after Rose, in 1987; Yaffe lived until 2003. Yaffee's grave marker identifies him as an Army veteran.

I imagine that Aunt Rose met Yaffee and Margaret McGee in the first years she lived on Paradise Lake. The McGees were newlyweds in 1943. They had been married in nearby Battle Creek, Michigan, though Yaffee was from Ohio and at the time of their marriage, during World War II, was a U.S. Army soldier stationed in New Bedford, Massachusetts. On the McGees' marriage certificate, "white" is typed into the blanks asking for the applicants' "color." But "white" is crossed through and "black" is handwritten above, for both Yaffee and Margaret. It is likely that the clerk typing the certificate looked at the soldier and his fiancée and coded them as white. Sometime between then and the upload to the internet, the correction was made.

Because of legal segregation in the United States, everyone was forced to be assigned a race or color by the government. Yaffee's designation on his marriage certificate mattered: his U.S. Army Registration listed him as Black, and therefore he could only serve in a Black unit in our country's segregated military.

When I found the McGee's marriage certificate, with its crossed-out and changed racial designations, I thought I might be on to something important about Aunt Rose's connection to Margaret. In 1940, Aunt Rose, a daughter of European, Ashkenazi Jewish immigrants, had been designated by the government as "Negro" because of her residence in a segregated Black Chicago neighborhood. In Vandalia, Aunt Rose found other people whose racial designations shifted depending on the laws of where they were and who was filling in the blanks.

Rose's new friend Margaret Roberts McGee was from a family of several generations of Ohio and Michigan farmers. She had white European grandmothers on both sides of her family. When these women married free, mixed-race men before the Civil War, their families were alternately listed on census forms as "Black" or "mulatto" in rural areas where everyone else on the census page was listed as "white." In the 1850 census of "Free Inhabitants" of Ohio, Margaret's paternal great grandparents were marked mulatto, even though her great grandmother was white and born in Germany. Twenty years later, in the 1870 census which includes Margaret's maternal grandparents, the M (mulatto) was crossed out, and W (white) written above to match all the W's on the rest of the page. I wonder what these farmers thought about the government's assignations of race and the ramifications on their lives, knowing that socially and legally, racial designations in the United States have life-altering consequences.

Rosella Coker Wade is also buried in the Calvin Community Chapel Cemetery, not far from Rose's burial plot. In an oral history recorded by a white volunteer in 1978, 90-year-old Ms. Wade, born into some of the oldest families in Cass County, referred to people of the past, and people outside of her family, as "the colored people" or "the whites." Her storytelling strayed away from identifying with either the coloreds or the whites until the interviewer pressed her about the Calvin Community Chapel:

"Were there any white people members of your church?"

"No, well, of course some of them are mixed with white, but no white, no pure white."

When she passed away in 1995 at the age of 103, Ms. Wade was the oldest living descendant of Ezekiel Anderson (1788–1851), a Native American man who had, as a child, witnessed the massacre of his whole village, including his family, by white settlers. He survived the attack and was taken by a white man to South Carolina where he was raised. After serving in the war of 1812 under Andrew Jackson, Ezekiel Anderson married a woman of mixed African and white heritage and together they were classified as "colored" rather than "Indian" in the 1820 U.S. Census. In 1838, all of the Native Americans living in their area of Illinois were forced into a westward death march. Ezekiel and his wife, classified not as "Indian" but as "colored," were not forced into the march. Instead, they packed up and moved to Cass County, Michigan, where he farmed and raised their many children and now has hundreds of descendants. According to an article written in 1995 by Ruth Anderson Walker, another of Ezekiel Anderson's descendants born in Vandalia, "This mistake in the racial designation [on the U.S. Census] of Ezekiel Anderson proved to be advantageous for him. Indians were feared and hated at that time, while colored people were considered harmless."

When I mentioned Ezekiel Anderson to my friend Marshall, he said, "Why I think Ruth Walker who wrote all that is still alive." Ruth Walker's parents, like Marshall's parents, Rosella Coker Wade and her parents, and my Aunt Rose, are buried in Calvin Community Cemetery. Marshall had been trying for five years to connect me with some local elders who might have known Aunt Rose and Mr. Arnwine. Ruth Walker had never come up, but he told me he would try to contact her.

Ruth Walker is now 91 and still lives in southwest Michigan. I called Ms. Walker on April 29, 2021, and finally, I had someone on the line who knew my aunt and her husband. Someone with stories to tell: Zeb had sold them a car that Ruth hated because it was brightly painted, advertising "'Zeb's BBQ,' like a billboard;" Aunt Rose had been in a car accident with Ruth's brother; a good friend of Rose's attended the same Church of God as Ruth and her mother. I hope our hours-long conversation will be one of many.

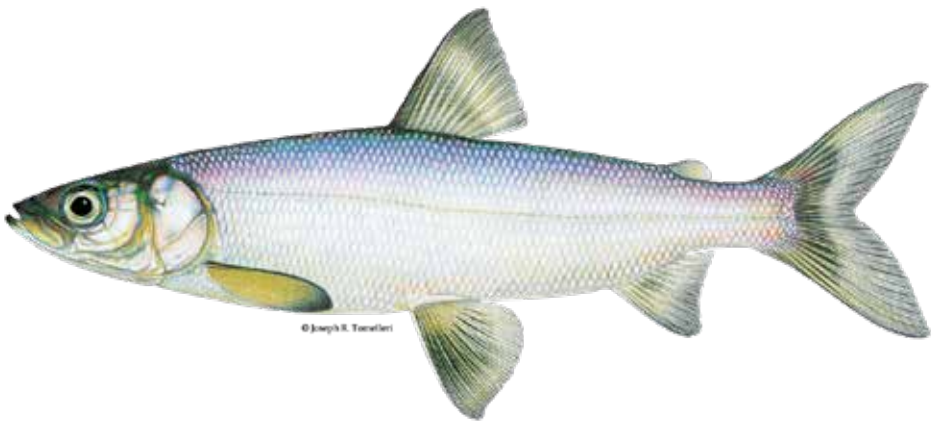
From Ruth Walker I learn that Zebedee Arnwine was very light-skinned, from a distance you might think he was white. Ruth knew but didn't know that Aunt Rose was Jewish. "I thought Arnwine was a Jewish sounding name," Ruth said, "and I never saw Rose in church." But she doesn't remember discussing this with anyone. She told me she remembered Rose as a lonely person, and that she didn't know any other Jewish people there besides Rose — my aunt who now rests in an unmarked grave in the shadow of the Stone Chapel of the Calvin Community Church. ■

Fish tales and Fathers' Day

Fathers' Day is not a Jewish holiday, but it could be. After all, every day we are commanded to follow the 5th of the 10 Commandments to honor our father and mother. I don't think that translates into making a brunch or a barbecue, but it could. It has more to do with how we behave and show our respect and love every day. When there is already a great relationship between the generations this is an easy commandment to fulfill. My brother Dan and I, along with our entire family, have been blessed with this easy commandment. With our mother's death two years ago and now our father's death a month ago, we are finding new ways to honor them in our daily lives. On Mothers' Day two years ago, I wrote a column highlighting the recipes and memories of mothers. This year it's in our Dad's memory that I'm writing a column about fish.

This is Michigan, a state surrounded by the Great Lakes but with hundreds, probably thousands of inland lakes. I know that many people grew up fishing in those lakes in the summer. But how many of you grew up ice fishing in the winter? Dan and I did, along with our children and even some of our friends. Dad did fish in the summer, but he seemed to prefer ice fishing and I'm not sure why. We froze but he didn't seem to mind the cold and the wind. Most ice fishermen that we saw on the lakes used an ice shanty for protection, but not Dad. There was a bucket to sit on and then use to hold the fish we caught but he rarely sat. He drilled a hole in the ice with an auger but just used his bare hands instead of a skimmer to clear the top of the hole when it refroze. Summer fishing can be done all day but ice fishing, according to our Dad, was best done in the early morning hours before the sun rose. In short, the absolute coldest time of the day.

One cold winter he asked if I wanted to go with him. Sure, why not? We left the house before 5 a.m. and headed to one of the inland lakes. Since we lived in Oak Park, Michigan, this meant the lakes in Oakland County. I don't remember which one we went to the first time, but I do remember going to Kent Lake, Orchard Lake, Upper Straights Lake, and Walnut Lake before many of them had large homes built on their shores. When Walnut Lake was rimmed with houses there was a sign saying No Trespassing. Dad joked that he held the "right to fish in perpetuity" and ignored the signs. The first time I went with him I caught about 50 Bluegills. The reward was so great that I went again and caught about 35 perch. No wonder I thought this was easy and fun, but I didn't catch that many fish every time. One day Dad caught his first ever cisco fish. This was a fish he tried to catch for many years, and he finally did when I was with him. Once it became clear I was a good luck charm, for several more years he insisted I fish with him.



Cisco fish, also called Lake herring, tullibee, bluefin, Coregonus artedi (used by the science crowd), adikamig (Ojibwe)

My brother, children, and even my friend Sue remember that going ice fishing before dawn was so cold that we couldn't believe it. But, at the end of the morning we always stopped at the bar that was on the corner of Orchard Lake and Pontiac Trail which, apparently, opened early. Dad had coffee and we had hot cocoa — the best hot cocoa ever!

We have a lot of stories about going ice fishing with our Dad but one of the strongest memories about these outings has to do with our refrigerator. From our childhood years into our adulthood we remember being careful when taking a small container out of the refrigerator. In the winter it often held meal worms or fisheyes. Apparently, these were the preferred baits he used for ice fishing. To this day we look suspiciously at small plastic containers like those for takeouts.

Mess of Perch or Bluegills or Sunfish

Perch and Bluegills are rather small fish, only about 6 to 8 inches long, although they can grow larger, so one serving could be one or two fish. They are usually served filleted. I could tell you how to do that or you could look up a video on the computer. However, I suggest you go to Whole Foods and buy some when they are available. I've bought some recently but have never seen them sold in the winter. Maybe the commercial fishing industry is not sending their suppliers out on the frozen lakes in the early morning. Anyhow, they are often called panfish because they fit in a frying pan and I think that is the best way to make them. Simply bread and fry them. You can use seasoned flour or breadcrumbs. I recently used almond meal, aka, ground almonds. Dip the fillets in a beaten egg and then the seasoned flour or bread mix. Fry in a pan with oil or butter (butter is better) for about 3–4 minutes on each side. Serve hot. Leftovers make great sandwiches. Serve with tartar sauce, coleslaw, and potato salad or a green salad.

Tartar Sauce

Just combine everything in a mixing bowl and stir.

- 1 cup real mayonnaise
- 1 cup finely chopped dill pickles
- 1 tbs chopped dill or parsley
- 1 tsp lemon juice
- 1 tsp sugar
- Freshly ground black pepper
- 2 tbs finely chopped onion (optional)

Fish Chowder

Our Mom was a great cook. My brother, Dan, remembers her making a fish chowder with the perch and he ate it for breakfast. I would say that is strange, but we often had the previous night's dinner leftovers for breakfast. That included lamb chops or tomato soup or other very non-traditional breakfast foods. Most fish chowders are made with fish stock, wine, or water, but Mom poached her fish in whole milk or condensed milk. We don't have her exact recipe because she usually changed recipes from the ones she cut out of the newspapers. She probably started with a chopped onion and some butter and lightly sauteed that. For sure she used salt and pepper and maybe some thyme or dill. Then she would add cut up potatoes and carrots and sometimes celery and then place the perch in the pot and add enough milk to cover the fish and put a lid on the pot. It simmered for about 6–10 minutes until the fish was done. The time was dependent on the size of the fish. This can be made with cod or haddock or other fish as well.

Lake Superior Whitefish with a Salad, Provençal style

Michigan is famous for its lake whitefish. They are found in Lake Michigan and Lake Superior but in the early half of the 20th century Lake Erie provided the best and sweetest whitefish. That is what our Dad told us. There were lots of fisheries on Lake Erie that supplied Detroit with the majority of its whitefish. The later part of the 20th century was filled with the horror stories about how polluted the lake became but there has been a major effort to clean it up. It's no longer the main source for the whitefish we get in our stores but there are many fisherswho still fish on the lake.

The fish counter at Dexter Davison Market in Oak Park, Michigan, had a nice variety of whole and filleted fish. The most common request was for "a nice piece of whitefish." I heard that request so many times and always wondered what a not nice piece of whitefish looked like. It was usually simply prepared with salt, pepper and paprika and we ate it broiled or on the grill. Here's a fancier preparation to serve 4 people but it can be doubled or even tripled for more people.

Provençal Style Salad

(based on a recipe served at the Good Thyme Restaurant in Washburn, Wisconsin)

- 2 tbs shallot, finely chopped
- 2 pints cherry tomatoes, quartered
- ¼ cup pitted and chopped Kalamata olives
- 2 tbs capers
- 2 tbs dry white wine or white wine vinegar
- 1 clove garlic, finely chopped
- 1 tsp fresh thyme, finely chopped or ½ tsp dried thyme
- 1 to 2 tsp fresh basil, finely chopped and more for garnish
- 1 tbs olive oil or more to taste
- Salt and pepper to taste.

Place all the ingredients in a bowl and combine. If you make this salad more than 2 hours ahead of time, keep it refrigerated, otherwise, it can stay at room temperature.

Lake Superior Whitefish

- 2 pounds of filleted fish
- 2 tbs olive oil or butter
- 1 cup dry white wine or vegetable stock
- ¼ cup chopped shallots
- Salt and pepper

Place the olive oil or butter in a warm large pan and sauté the shallots for a few minutes, until they start to look translucent. Then add the wine or stock to cover the bottom of the pan with about ¼ inch of liquid. Simmer for another minute or two to allow the liquid to reduce slightly. Then add the whitefish fillets to the pan, skin-side down, and baste them with the liquid. Cover the pan and turn the heat to medium-low. It will take about 8 to 10 minutes to fully cook. Baste the fish with the liquid occasionally and make sure they are simmering, not boiling. Serve over rice or Israeli couscous. The fish skin can be removed easily if you don't want it. ■

Hadassah announces 2021 winners of Leaders of Tomorrow Award for Young Women

Hadassah, The Women's Zionist Organization of America, Inc. (HWZOA), is pleased to announce the 2021 winners of its Leaders of Tomorrow Award for Young Women. Liberty Lebos of Savannah, Georgia, and Sabrina Skolnick of Atlanta, Georgia, will each receive an all-expenses-paid trip to Israel to participate in the Gesher (formerly Machon) annual summer leadership program of Young Judaea. The oldest Zionist youth movement in the United States, Young Judaea encourages young people to become involved in social and educational activities that sharpen their Jewish and Zionist identity.

The Leaders of Tomorrow scholarships are awarded following a merit-based competition. They are given to young women who, because of the leadership roles they have taken on as students, have demonstrated their potential to assume even greater leadership roles as adults, potentially at Hadassah.

During the summer program, the winners learn about the rich culture and history of Israel and the Jewish people and have the opportunity to hone their leadership skills, meet Israeli VIPs and give back to the local communities.

The Leaders of Tomorrow program grew out of a partnership, now more than 100 years old, between Hadassah, the largest Jewish women's organization in the United States and one dedicated to the State and people of Israel, and Young Judaea, the country's oldest Zionist youth movement.

Hadassah President Rhoda Smolow states: "We congratulate these exceptional young women, who provided an example of leadership during an incredibly difficult year. They exemplify Hadassah's mission to empower and inspire women to become leaders in their communities."

Lynn Davidson, Hadassah National Chair, Young Judaea, states: "We look forward to seeing Liberty Lebos and Sabrina Skolnick continue to grow as young leaders and ultimately become leaders of the next generation of Hadassah members."

Liberty Lebos, 17, is finishing her junior year at Savannah Arts Academy in Georgia. She attended Camp Judaea in Hendersonville, North Carolina, for seven years. An experience as a navigation leader in an Outward Bound program at camp gave Liberty her first true test as a leader as she safely led her group down the mountain to safety after an incident on the trail. Liberty is the Fundraiser Ambassador for the Rape Crisis Center in Savannah and has volunteered with the local special-needs organization "UTime." In her free time, she locates clothing at thrift stores to combine with her grandmother's hand-me-downs to create new designs.

Sabrina Skolnick, 16, is completing her junior year at Midtown International School in Atlanta and, like Liberty, attended Camp Judaea. Sabrina's grandparents are Holocaust survivors, and she grew up knowing that her life and the life of her family are miracles. Sabrina competed in the National History Day (NHD) international competition for three years and volunteered with the "Friendship Circle," an Atlanta organization providing Jewish programming for children with special needs, and the Atlanta chapter of "Save Our Adolescents from Prostitution," a national outreach program with a mission to end human trafficking. She plans to major in Biomedical Engineering. ■

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The sin of the spies

Rabbi Aharon Goldstein, special to the WJN

On Shabbat, June 5, we'll be reading the Torah portion of Shlach, the story of the spies that Moses sent to Israel to check out the land before they were about to conquer it. The twelve spies represented each of the twelve tribes of Israel. Unfortunately, we read that it didn't turn out to be a positive mission. They used it to persuade the Jewish people not to go into the land of Israel. Nevertheless, we find before Moses sent them off, he changed the name of Joshua from (in Hebrew) Hoshea to Ye'hoshea by adding a yud before his name. The Talmud tells us that the meaning of the additional yud meant that there was a prayer Moses put in for Joshua so that he would not fall prey to giving a false report like ten of the other tribal representatives did. Only Caleb and Joshua did not give a negative report, the other ten spies gave negative reports to Moses and the people. ZThis raises a double question. At the time Moses sent these twelve spies they were all righteous people. Moses would not have selected anyone who was not righteous. So why did Moses feel the need to do a special prayer only for Joshua? If he had a suspicion or concern that they might turn bad, why did he pray only for Joshua? Why didn't he pray for all twelve of them?

We have to conclude that the sin the spies committed was not a simple plot or lie that they wanted to perpetrate on the people of Israel. These were not simple people. They were leaders as well as representatives of the tribes. They were actually above everyday people and were considered tzadikim — holy people. So how could it be that people of this caliber could commit a sin such as they did and recommend strongly that the people not enter the Land of Israel as God commanded? So we have to say that the sin that they committed, the lie that they told, has to do with a certain philosophy or outlook regarding service to God that they had. They made a mistake and thought that what they said was proper and correct. However, it turns out that they were wrong.

So what was wrong with their philosophy? And where did it come from? As we said, it wasn't done maliciously, they thought the proper thing to do was to stay in the desert and not enter the Holy Land. So to explain — in general, when we are looking at the way people serve God, especially tzadikim (righteous people), there are two different ways they can serve God. There are those that are more concerned about themselves. They are in this world, but their mission is to perfect and purify and make themselves holy. This type wants to separate themselves from the world and not get involved in mundane physical activities, much like monks and ascetics. They are not doing anything wrong or committing a sin, they're simply putting the emphasis on the wrong purpose. On the other hand, we have another type of Tzadik. Their mission in life is not so much just thinking about themselves and how to go about self-improvement, but rather how they can help other people of their generation for whom they feel responsibility and dedication.

The approach of the first group of righteous people, who think primarily of their own self-improvement, are a small minority of tzadikim. These people want to get as close as possible to God and

Rabbi Aharon Goldstein

distance themselves as much as possible from the physical world. Most tzadikim are not like that. For example we find that there was a rabbi that had this philosophy — Rabbi Shimon bar Yochai — he used to constantly ask people, "Why are you spending your time plowing the field, and otherwise getting involved in the physical world? You should spend your time studying Torah. Torah is the most important thing." He gathered some people to follow his way, but it is written that the people who followed his way were not successful. The reason being that God does not really want us to follow that path. We were not put in this world to go away from the world but rather we were put here to work with the world.

That is the second approach. Especially of those who played a role as a leader of the Jewish people. Their emphasis is not just to think about themselves and how they could be better people, but their concern is about the flock, the community and their needs. This is the way Moshe Rabbainu (Moses our teacher) conducted himself. He dedicated his soul for everyone — even for the wicked people — even for those who sinned with the golden calf. The midrash says that he tried to defend them as much as possible and help them even though they were so negative. This is the reason why Moshe Rabbainu was not buried in Israel, but buried in the desert. He wanted to be buried with the generation that was in his time. Therefore, when Moshiach comes, and there is a resurrection of the dead, he will rise together with them. So again, his main emphasis was how to help the community — not just to think about himself.

So what stands out with a tzadik like this is that he is nullified to serve God and to carry out His will. God's will is that one should bring holiness into this world, to be involved with the world. This is what he does. He doesn't think about what he's going to gain from something, how it's going to help his personal refinement to make himself more holy — that's not important. What's important to him is to dedicate himself to God's will which is to work with the physical world to make it a better place.

Therefore, getting back to the spies, they were more of the first category. They were people that thought about themselves and separated themselves from the world and who occupied themselves only with spiritual well-being and not thinking about the physical aspect of the world. Therefore, when the question arose regarding where they wanted to be — to remain in the desert or to go into the Land of Israel — they preferred to stay in the desert. In the desert they were not distracted by the hustle and bustle that takes place in the Land of Israel — working with the land, working with people, with the community, etc. In the desert one is on their own and can be involved with God all the time. So this was their sin. They tried to convince everyone else — after they had surveyed the Land of Israel — that it would be better to remain in the desert than to go into the Land of Israel. Moses understood this and he looked at the twelve spies and he singled out Joshua (Yehoshuah). He told him that he had a different mission. His was to be a leader of the Jewish people and to work with the world instead of separating himself from the world. His role was to succeed Moshe Rabbainu — and just like we said that Moshe didn't only think of himself, but he thought about the community, so too with Joshua. This was his special emphasis, not to think about his own gain, but rather what he can do for the Jewish people and for the world.

Therefore, Moshe singled him out by giving him this extra blessing, asking God to protect him and that he should do what's right and have the right attitude. The blessing that Moshe gave to Joshua is that his way to serve God is different than the other spies. He has to give himself over to the people and work with the people. Moshe Rabbainu gave him this extra blessing so that he should have the ability to lead the Jewish people in a proper way. To work with the world in order to bring God down into this world — not to separate himself from the world.

This will reach its ultimate expression with the coming of the Moshiach. Then we will see, in this world, how this world is God's place. ■

Faye Schulman, Holocaust survivor whose photographs documented the partisan resistance, dies at 101

Shira Hanau, originally for the JTA

Faye Schulman, a Holocaust survivor who lost most of her family to the Nazis but joined a group of partisan fighters and documented their work in photographs, died April 24, The Washington Post reported.

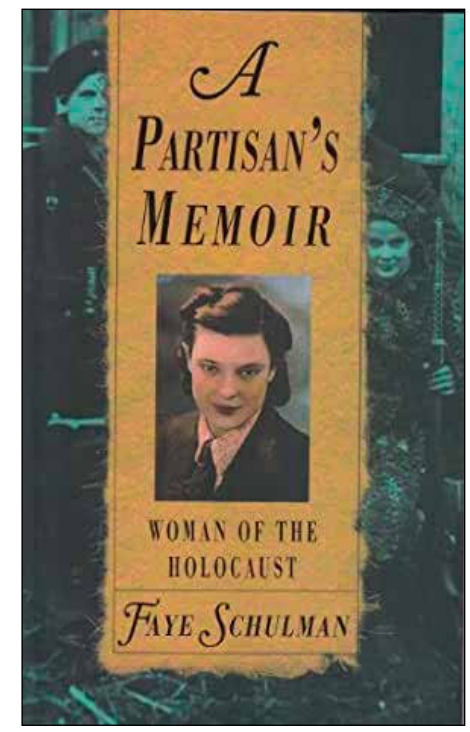
She was 101 years old.

Schulman's photographs often depicted the smiling faces of young partisan fighters, with Schulman at times at the center in a stylish leopard print coat. Michael Berkowitz, a professor of Jewish history at University College London, told the Post that her photos were "extremely important in documenting the history of the resistance."

Schulman was born in Lenin, Poland, a town that bordered the Soviet Union. Her family was killed in 1942 when the Nazis liquidated the ghetto there, marching most of the town's Jews to trenches outside the town and shooting them. Schulman was saved due to her occupation — she was put to work photographing Nazi officials and developing prints for records.

She joined the partisans after escaping to the forests and became a nurse to wounded partisan soldiers. She developed her photographs by night.

She was liberated by Soviet troops in 1944 and later that year married a fellow Jewish member of the partisans, Morris Schulman. They lived in a German displaced persons camp after the war until moving to Canada in 1948, where Schulman lived until her death.



In 1995, Schulman published a book, "A Partisan's Memoir: Woman of the Holocaust," that included many of her photographs. ■

Obituaries

Doris Doctor, formerly of Cincinnati, passed away on April 29, at the age of 98, her daughters by her side. Doris was married 49 years to Bernard Doctor who died in 1998.

She was buried in Moshav Nir Zvi in Israel. She is survived by her two daughters Linda Jo (Elliot Ginsburg) of Ann Arbor and Ruth Doctor (Eli Yeshurun) of Nir Zvi; four grandchildren (Oz (Maya), Tom (Merav), Leigh, and Ben Yeshurun); one great-granddaughter (Gil Yeshurun); three step-grandchildren (Jacob (Amy), Noah (Eliana Kissner) Ginsburg, and Orli (Max Firestein)); five step-great-grandchildren (Asher, Leah, Giselle, Maayan, and Raz Ginsburg); and several nieces and nephews.

She was born in 1923 in Tubingen, Germany, the daughter of Adolph and Hannah Bernheim, sister of John Bernheim, who all preceded her in death. Her parents and brother received affidavits through their cousin Ruth Bernheim, the granddaughter of Issac Mayer Wise. Doris was able to join them in Cincinnati, Ohio, by January of 1940. She attended night school at Hughes High School and received her high school diploma. She moved to New York City, met her husband, and returned to Cincinnati to start a family and build their lives together.

Doris and her husband Bernard were co-founders of Temple Shalom in Cincinnati, Ohio. She was involved in many volunteer activities including singing in the Temple choir, president of Lilah Chapter of Hadassah; serving as a docent at Hebrew Union College and the Cincinnati Art Museum; working at the Krohn Conservatory; and visiting the elderly.

In 1981, by invitation of the mayor's office of Tubingen (the sister city of Ann Arbor), she returned to Germany with her family. She continued to visit the city on numerous occasions, sharing her experiences with school children and the community. She became lifelong friends with a group of students, volunteers, city officials, and academics dedicated to learning about what happened to the Jews of Tubingen before, during, and after the Holocaust. In November 2017, she led a delegation of three generations of her family to her hometown for what became her last visit. She lit Shabbat candles and participated in the first services led by her son-in-law, which was held on the site of the former synagogue destroyed in Kristallnacht. The following year she and her family visited the birthplace of her husband that is now in Poland.

In 2004, Doris immigrated to Israel to join her daughter and family in Moshav Nir Zvi. She became a well-known figure in the community participating in activities, engaged with her grandchildren's lives, enjoying musical concerts and family travel adventures.

She returned to the states several times visiting family in Ann Arbor and Cincinnati. Her last visit was in 2016 for the wedding of her step-grandson Noah and his wife Eliana.

For contributions in memory of Doris Doctor please send your donations to Geschichtswerkstatt Tübingen e.V. (Lammstrasse 10, 72072 Tubingen, Germany) www.Geschichtswerkstatt-tuebingen.de.

and/or to Birkat Shalom located at Kibbutz Gezer. To make a tax-deductible donation please use the following site http://kbyonline.org/synagogues/kehilat-birkat-shalom or send a check directly to KBY Congregations Together, Inc. c/o Jeff Mackles P.O. Box 23170 Brooklyn, NY 11202.

Paul Steven Swerdlow, M.D., age 69, of Farmington Hills, Michigan, passed away on Sunday, April 11. Paul was a tenured professor of medicine, hematology/oncology, and pediatrics, at Wayne State University School of Medicine. He was a dedicated member of the medical staff at the Karmanos Cancer Institute and several DMC facilities including Children's Hospital of Michigan, Detroit Receiving Hospital, Harper Hospital,

Hutzel Hospital, Rehabilitation Institute of Michigan, and Sinai-Grace Hospital.

Throughout his career, Paul's focus was on compassionately treating sickle cell disease patients and advancing research to improve their pain management and quality of life.

Paul is survived by his family, who will miss him terribly, including his beloved wife, Carolyn; daughter Julie, whom he adored, and her partner Seth Racine; a close-knit group of siblings and their spouses — Irene and Daniel Swerdlow-Freed, Robert and Victoria Swerdlow, and John Swerdlow and Pamela Harnick — and eight nieces and nephews.

Paul was born in 1951 in Brooklyn, New York, to Albert and Bertha Swerdlow, and grew up in Oak Park, Michigan. He received a B.S. in Life Sciences at the Massachusetts Institute of Technology and an M.D. from Harvard Medical School and the Harvard-MIT Program in Health Sciences and Technology. He met Carol while he was at MIT and she was at Simmons College, and they married in 1975.

Paul received his medical training at the University of Michigan, Dana Farber Cancer Institute, and Boston Children's Hospital. In 1985, he accepted an appointment as assistant professor of medicine at the Medical College of Virginia, Virginia Commonwealth University. Ten years later, his family moved to Michigan, where he became an associate professor at Wayne State University (WSU) and led the university's sickle cell program.

At WSU, Paul pursued and published his research in sickle cell disease, and chaired and served on numerous university, hospital, and professional committees and research review boards. He served as the interim division chief of hematology/oncology at WSU in the early 2000s. Paul especially enjoyed training medical students, residents, and fellows, and received numerous awards for his commitment to teaching.

Paul loved taking snorkeling trips with his family, reading science fiction books (sometimes in Spanish), and enjoying good food and drink. He regularly practiced Bikram yoga, an activity he shared with his daughter Julie. Paul will always be remembered for his intelligence, deep kindness, and ready laughter.

Donations in Paul's honor can be made to the following organizations: Sickle Cell Disease Association of America - Michigan Chapter: https://www.scdaami.org/about-us and American Society of Hematology Sickle Cell Disease Initiative Fund: https://www.hematology.org/foundation/supported-programs/sickle-cell-disease-initiative-fund. ■

Yosef Kleinman, the youngest survivor to testify at Eichmann trial, dies at 91

Ron Kampeas, originally for the JTA

Yosef Kleinman, the youngest Holocaust survivor to testify at the trial of Nazi leader Adolf Eichmann, has died at 91.

Kleinman, who lived in Jerusalem, died Tuesday, according to Akiva Weisz, a reporter for Israel's Kan public broadcaster. Weisz posted the notice on Twitter.

Kleinman was one of 110 witnesses at the 1961 trial of Eichmann, the most senior German official in charge of the extermination of the Jews, and at 31 was the youngest. His testimony, delivered just after another witness fainted, was about the fate of Jewish youths at Auschwitz.

Deported to Auschwitz in 1944 from Budapest when he was 14, Kleinman saw his mother and younger sister sent to their deaths.

In vivid terms that riveted the trial judges, Steinman described Josef Mengele, the physician at Auschwitz whom Steinman referred to in his testimony by his sobriquet, "The Angel of Death," arriving at a soccer field on

a bicycle with a measuring device. It became immediately clear to the youths gathered on the field that those who were shorter than the device's measurements would die.

"Every one of us stood straight, each one of us sought an extra centimeter of height," Kleinman said at the trial. He immediately discerned that he was not tall enough. His brother gave him pebbles to put in his shoes to get to the requisite height. Through some maneuvering, Kleinman remained with his brother in the line of those destined to slave labor.

Kleinman said the youths, who were grouped in the camp with the Roma, soon were able to tell whether humans were being killed in the crematoria.

"We became experts on smoke," he told Israel's Channel 13 in a 2019 documentary.

His testimony helped send Eichmann to the gallows.

Kleinman and his brother would get out of Auschwitz by sneaking into a work detail sent to Dachau. He told reporters that a Jewish soldier among the Americans liberating the camp gave him a shirt to wear, which he kept his entire life.

Following liberation, he and his brother wandered around Europe until they joined a ship to Cyprus, where they were interned until they were allowed to immigrate to prestate Israel in 1947. He served in the Israeli army and with his brother later opened a carpentry business.

Around the time of his testimony, Kleinman began to encourage Holocaust remembrance authorities in Israel to compile the stories of the youths who perished in the Holocaust, which until then had largely been unknown. He became a much-wanted speaker at schools and to troops.

He kept the striped hat he was forced to wear at Auschwitz his entire life.

After the siren on Holocaust Remembrance Day each year, he would emerge from his Jerusalem apartment wearing the cap and holding up a big portrait of his large family arrayed around him and his wife, Chaya, who is also a survivor. There were three children, 16 grandchildren and four great-grandchildren as of 2019.

"Am Yisrael Chai," he would repeat. "The people of Israel live." ■

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I couldn't go back to school. So I started a farm to connect with my Jewish values . *continued from page1*

neighborhood, anxious to make decisions and grateful that we had choices, we realized what we had to do: We were going to move to the farm where our father grew up in Sheldon, Illinois, and turn his 40-year-old vision of creating a perennial farm into a reality.

Equipped with the undying hope from our mother and her parents that we could change the world, and the knowledge and connection to the land instilled in us by our father, we were ready to unite the two halves of our identities and make real change happen.

We were going to create an intentional living community compelled by Jewish values and guided by a shared passion for social justice and equitable food systems, contribute to climate change research while actively sequestering carbon ourselves, and honor indigenous farming practices of agroforestry and biochar. We were going to demonstrate what regenerative agriculture can look like in the Midwest, teach emerging young farmers and local students, and strive to revitalize the local community. Even though we were two 20-year-olds with minimal agricultural experience, we were ready. We were ready to meet failures and setbacks. We were ready to ask questions to anyone who might have answers. And we were ready to make this collective dream come to fruition.

As wild as our plans sounded and despite the skepticism we met, we made it happen.

All summer, we commuted back and forth from Chicago to clean and renovate the farmhouse where our father grew up. In September, we arrived at the farm with seven other eager college students prepared to transform endless rows of corn and soy into a biodiverse, thriving ecosystem that captures carbon and produces delicious food.

We were incredibly fortunate to have access to a house we could live in and land we could farm, most of which was owned by our grandmother at the time. Because we needed funding to purchase everything from tools and building materials to seeds and bare root trees, we spent a great deal of time in the fall searching for and applying for grants. Receiving several of the grants we applied for allowed us to launch Zumwalt Acres, and grant funding and fundraising continues to be instrumental to our organization today. We are still navigating what long-term financial sustainability looks like for our organization, but we plan for the farm itself to be supported by the profits from the crops and value-added products we sell, while grant funding will be applied to the educational, community outreach and research work we do.

Remi Welbel, right, connected with what she calls Judaism's "agrarian roots." (Claire Ivey)

Digging into the ground and rapidly growing dreams into reality, I could feel a renewed sense of hope rushing through me. I felt the agrarian roots of Judaism connecting me to the land and environment in ways I have never experienced before. The deeply instilled Jewish value of tikkun olam, repairing the world, felt visceral as I planted apple trees, burned biochar and built an organization dedicated to revitalizing agriculture in the Midwest. Through our tireless efforts, it felt like we could seed hope, uproot broken systems and grow meaningful change.

A year after the start of the pandemic, here I am planting trees and growing vegetables with a new cohort of exceptional apprentices. Being back at the farm feels like coming home. It feels like the place where all my roots and all my identities converge.

Here I am overcome with hope, gratitude and joy. Here I have a place where I can grow my relationship with nature and the land. Here I have a community where I can be my uncontainably Jewish self. Here I have the opportunity to contribute to climate change research and actively combat the climate crisis. Here I have an emerging organization that embodies the Jewish values I hold so dearly. Here I have finally seen my disparate family roots intertwine and grow in common, fueled by a shared belief that hope is our most essential asset in striving to repair the world.

While my twin sister and I do plan on returning to school in the fall, we will remain integrally involved in running the farm and organization. Along with our first cohorts of apprentices, we feel like we are laying the groundwork for a community that with our continual support and guidance will be self-sustaining and thrive.

Zumwalt Acres is located on the traditional unceded homelands of Kiikaapoi (Kickapoo), Peoria, Kaskaskia, Bodéwadmiakiwen (Potawatomi), Myaamia and Očhéthi Šakówiŋ peoples. ■

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Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Carole Caplan-Sosin and family on the death of Carole's mother Shirlee Caplan-Clayton on April 25.

The family of Jerry Herman, husband of Elise Herman, April 28th, 2021.

The Family of Ray McLellan, former accompanist at Temple Beth Emeth, April 30th, 2021.

Linda Jo Doctor on the death of her mother, Doris Doctor, April 29.

Seth Warschausky on the death of his mother, Lorraine Nadelman, May 2.

The family of Barbara Rutberg, who died on May 10.

The Washtenaw Jewish community sends mazal tovs to:

Cheryl & Mark Good on the birth of their granddaughter, Willow Irene, daughter of Miranda Good & Colin Nelson and great granddaughter of Phyllis Werbel.

Terri & Alan Mellow on the birth of their granddaughter, Maya Louise Kaberon, daughter of Lisa & Eli Kaberon.

Jonah Kaplan on their Bar Mitzvah, April 10th

Jacob Lebson on their Bar Mitzvah, April 10th

Brady Weiss on their Bar Mitzvah, April 17th

Heather Shriberg on their Bat Mitzvah, April 24th

PUBLIC NOTICE

TheRide is hosting public input sessions in June:

- Provide your feedback on the Fare Change Proposal
- Learn about the final Service Plan effective August 2021

Visit TheRide.org for meeting details and the most up to date information on our service and COVID-19 protocols.

TheRide